INTERNATIONAL JOURNAL of Religious Education

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.

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UNITED CHRISTIAN YOUTH MOVEMENT

Regional Planning Conferences

administered through

International Council of Religious Education — 203 North Wabash Avenue, Chicago 1, Illinois

Purpose

To develop a philosophy of interdenominational work adequate to meet the needs of your community.

To acquaint young people with the resources and opportunities for building Christian life in their home communities.

To provide means for improving skills and methods for all levels of interdenominational youth activity. (State, provincial, county or local community)

To develop a thorough appreciation of the ecumenical church through interdenominational, interracial fellowship and worship.

Who May Attend

YOUTH between 16 and 24 years of age who have completed their sophomore year in high school and who come under the following classifications:

LEADERS of denominational youth programs in cities, states, districts, presbyteries, or synods, or on a national basis;

LEADERS of interdenominational youth work in cities, states, districts, counties, or on a national basis.

Adult Leaders of Youth

A special seminar on youth leadership will be held each morning. At other times, adults will share in the youth program, being given opportunities for laboratory experience in working with youth.

Secure REGISTRATION CARDS and detailed information from your state or provincial council office, denominational youth office, or from interdenominational agencies affiliated with the United Christian Youth Movement.

Program

The Regional Conference program is planned to supplement and build upon the experience of youth in summer conferences and camps of denominations and agencies cooperating in the UCYM. The program includes:

FELLOWSHIP with youth and adults of many religious and racial backgrounds in Bible study, worship, recreation, informal discussion, personal counseling.

SEMINARS for the study and practical planning of Christian youth action in many areas, such as: Interracial Understanding, World Citizenship, Community Service, Evangelism of Youth.

SOUTHERN CONFERENCE
June 30 — July 6
Pleasant Hill, Tennessee
Cost: Registration fee, $3.50
Room and board, $10.50

★

PACIFIC CONFERENCE
July 28 — August 3
Lake Tahoe, Nevada
Cost: Registration fee, $3.50
Room and board, $14.00

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EASTERN CONFERENCE
August 11 — 23
Lake Winnipesaukee,
New Hampshire
Cost: Registration fee, $7.00
Room and board, $26.50

ROCKY MOUNTAIN CONFERENCE
July 15 — 21
Geneva Glen, Colorado
Cost: Registration fee, $3.50
Room and board, $12.00

★

SOUTHWESTERN CONFERENCE
July 21 — 27
Woodlake,
Sherman, Texas
Cost: Registration fee, $3.50
Room and board, $12.00

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CENTRAL CONFERENCE
August 19 — 31
Lake Geneva, Wisconsin
Cost: Registration fee, $7.00
Room and board, $26.75

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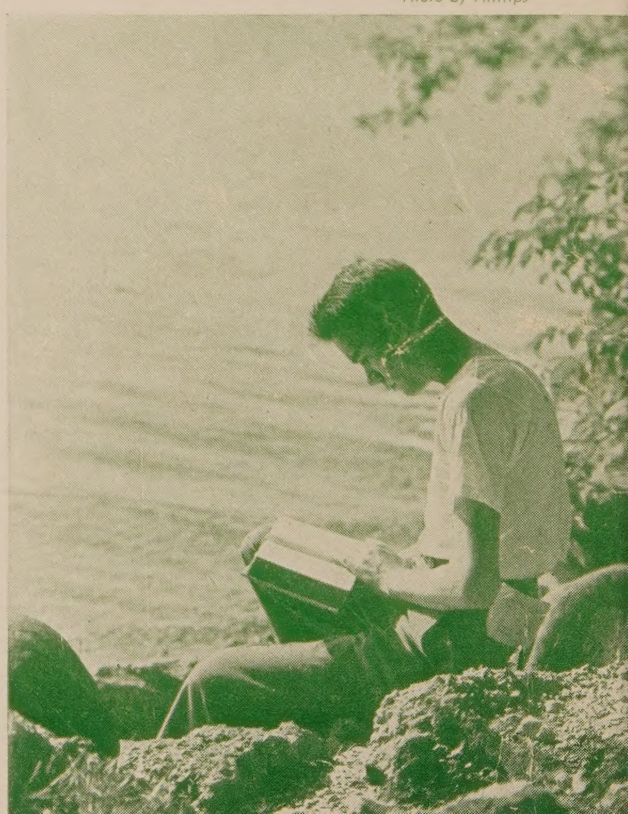

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International Journal of Religious Education

JUNE, 1946

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THE PAPER SHORTAGE once more prevents our giving a full-sized issue. We have therefore included seasonal materials, practical articles, and popular features, in order to give the best service possible in the space at hand. The printers and the Editors are making every endeavor to obtain paper and to return to a normal or enlarged magazine.

THE EDITORIAL BOARD

COURTESY OF THE ART INSTITUTE OF CHICAGO,
ROBERT A. WALLER MEMORIAL COLLECTION.

Christ Washing the Disciples' Feet

By Rembrandt Hermensz van Ryn
(Dutch, 1606-1669)

THE FORTUNATE REDISCOVERY, a few years ago, of the small painting illustrated here, led to its acquisition by the Art Institute of Chicago. Dating from Rembrandt's early years in Amsterdam, it is a composition of compelling power.

We are immediately aware of the tense atmosphere of the scene. The faces and attitudes of the disciples register surprise, reluctance, and grief as they watch Christ humble himself to minister to them. They feel their unworthiness, yet are helpless in the face of his determination. The shoulders of the apostle whose feet he is washing—is it Peter?—sag under the burden of the conflict within him. The beardless disciple on the right watches spellbound; another turns away as if in deep distress. The two behind him deliberate in hushed whispers. Still another has risen from his chair and stands in silent indecision.

The sharp, angular lines and vivid contrasts of light and darkness greatly enhance the feeling of dramatic tension. The light defines the space of which Christ is the center. From its hidden source it outlines the heavy form on Jesus' left, glows on his leg and reveals Christ's hands under the towel. It reaches upward along the young disciple's hand and sleeve until it almost absorbs his face. It unites the three men in the rear into a compact group, and loses itself in the mysterious recesses of the room where other heads are dimly visible. The towering frame of the man at the left, however, is barely touched. Its shadowy mass leads the movement of the composition back to its focal point: the radiant figure of Christ.

He alone amidst all this excitement remains calm. Knowledge of the approaching passion is clearly written on his grave face. But there is no fear, nor pride, in the kneeling figure. His tender concern lifts the humble task into the realm of Grace, and the disciples understand, deeply stricken, that it is his last act of kindness before he leaves them on his way to the cross.

WALTER L. NATHAN

The church discovers the community

By LeRoy Day*

IF YOU LOOK AT the spot where the farmer's driveway joins the main road, you will usually discover that one side of the exit is more worn than the other through much turning in that direction. This suggests one of the explanations to the problem of the town and country church. That extra wear does not come through a whim or the fact that Grandmother lives in that direction. It comes from deep-seated social forces that are working in rural America.

Why this one-sided wear?

The farmer is a part of a larger community than used to be the case. For a community is what the sociologists call "a localized area of common life." Let us see what that means for those of us who teach in rural areas.

The families we serve live in a cluster or clusters of farms, and a major portion of their activities takes place within a local area where they meet, with relatively the same group of people in each activity. Unlike their city cousins, these folk know their neighbors. They have to know them, and stay on good terms with them, because they must constantly live with them and depend on them.

If Farmer Jones across the creek doesn't get his grain planted at the right time he breaks up the sequence of the threshing ring and the result is inconvenience and economic loss for his neighbors. If Farmer Smith allows his soil to wash away, his neighbors' fields may be gullied or smothered by washed-in silt. These are illustrations on the physical level of the way the lives of rural people are bound up together on all levels. They have a localized area of common life in which they live and work and have fellowship with their neighbors.

But, let us note, our experts on rural society tell us that these areas of common life are becoming centered around towns and villages. In the days of the horse and buggy every little country store or district school, every local creamery, cheese factory, or cotton gin, was the center of one of these neighborhoods. But now with automobiles or trucks at their disposal, farmers pass by these often inadequate institutions on the way to the larger villages where a number of activities are being centered. The result has been a marked decline in the importance of open country business and social centers and a corresponding increase in the importance of towns and villages.

Now, one important result of this shift of interest in rural life is that a number of activities centered in one larger place *have a cumulative effect upon each other.* A town whose high school grows in size through expanded school bus routes finds its trade among the farmers of the area also expanded. Farmers like to buy in the same center where they sell, to meet socially in the same center where they send their children to school, and—this is "the rub" for us—to go to church where they know the folk through other contacts of everyday life.

Philip Gendreau

The church in the larger center has a strategic position.

Let us look at the author's church. There are less than a hundred members here, yet they are served by eight elementary schools, three high schools, six post offices, three telephone exchanges, and four major trading centers, not counting numerous country stores, cheese factories and milk stations. The pastor cannot reach by telephone members living less than three miles from the church without long distance tolls; yet people living within a mile of the church go ten to twelve miles to churches of other Protestant denominations.

What does it mean to churches?

These widespread social changes must be faced seriously by the small open-country church that is hereby losing its people and by the church in the larger center that gains them.

Too many of our churches in the first group have been oblivious to the importance of "community" to their people. We have tried to establish or maintain churches for people who have nothing other than religion in common, and sometimes we have succeeded, but with tremendous waste of effort and at great social cost. A small rural church often

* Pastor, Community Baptist Church, Allenville, Wisconsin.

is facing the same problem as is a large downtown church in a city in that it is trying to hold together for religious activities people who do not even have common interests, to say nothing of "a localized area of common life,"—and is facing it with less resources.

In such a situation the church is a divisive factor in the community. It is constantly striving to draw folk away from the centers where their most personal and most meaningful contacts are. It is taking them out of this and that "area of common life"—school, social life, "buying and selling" and entertainment—and asking them to worship with others who have likewise been wrested from other communities or prevented from growing into full fellowship with the communities to which they have moved.

The church in the larger center must also be alert to these social changes. Though they often fail to understand it, such churches have a tremendous advantage. Their location is strategic. The strength of school, trade, communication facilities, health facilities, and sociability groups, makes constantly easier the task of drawing together the people of a local area into a religious fellowship. The church will better fulfill its function if it will see that true religion is a unifying force. It can never be divisive, for the purpose of God is the constant increase of fellowship both among men and between men and Him. When religion is viewed thus, all that makes for better common living is religious. Everything that increases the possibilities for the fellowship and social effectiveness of men is good, and everything that reduces these possibilities is sinful.

Churches that are so strategically located also have responsibilities to match their advantages. They should be the chief advocates of cooperation and understanding; they should be the chief agents for the development of fellow-feeling. Is it within the province of the church to encourage the Agriculture Extension Service, to promote 4-H Club work, to interest folks in soil conservation? Of course it is! Everything that makes for better living and thus better living-together is religious, is within the province of the church.

Should the church build fellowship rooms, a dining and social hall, a gymnasium? Every community should have these or their equivalents available and if they are lacking, the church should provide them or see that they are provided. But there is nothing distinctively churchly about eating or playing volley ball, and the church may contribute most to "we-feeling" in the community, and thus to the ultimate goals of religion, by encouraging the school or local government or some other group to provide these facilities for the use of churches, schools, clubs, and the community at large. It is entirely conceivable that a church might be doing a dis-service to community solidarity by duplicating these facilities in a community that is already adequately provided with them.

What can they do?

When such a church becomes aware of its enlarged "community" through these social changes, what can it do to meet its larger opportunity?

First, to say that a church must learn to serve a community does not mean that it must come under some new form of organization to fulfill this function. It does not mean that there must be only one church in a community. Nor does it mean that a church will have to abandon its denominational affiliation and distinctiveness, though one or all of these things might result. What it does mean is that a church must seek to discover its community and help its community to function as such in the light of religion.

The most important step in doing this is building attitudes of common interest among the people. This responsibility falls chiefly upon the minister and the director of religious education, where there is such a professional worker in the community. Both in their public appearances and in their personal contacts they should make the most of every opportunity to point out the increasing intermeshing of activities and interests in modern society and the need for fellow feeling and understanding on the part of people who live and work together in a modern community.

Another step probably would be in the realm of common activity to make the community interest real. Several churches can work together on union Lenten services, Thanksgiving services or Christmas carol sings. These need not go much farther than an occasional union service in some sections, for people of Episcopalian and Pentecostal temperaments can hardly be expected to worship together more than once or twice a year. But the very act of worshipping together on occasion builds community feeling and understanding. Some communities can go farther than others. At the same time individual churches can emphasize their nearness to the lives of the people and the interrelatedness of farmer and villages by means of harvest festivals, Rural Life Sunday observance, and in other ways.

Other steps bringing out the religious nature of our common life can be taken in the educational field. When the County Agricultural Agent has an institute for the farmers of the parish, the pastor and the religious educator should be there, at least for a short time. Their very presence will remind the farmers that religion is life, not just theology. One rural community Baptist church in the midwest has an annual 4-H Club Fair including a display of farm and home projects, a fellowship program, and a worship service linking all that is wholesome and good in life together in the name of the God of goodness.

Further, many of our Protestant churches have lost the parish-consciousness of our Roman Catholic neighbors. A church is not serving its community and God unless it has a concern for the spiritual development of every soul in the area to which it ministers. This implies more than just evangelism and traditional religious education. It involves the whole question of whether we are competing with evil or with other churches. It involves the elimination of conflicts between persons and organizations, a survey of the needs of individuals, families, and the community as a whole, and then the undertaking of a program to meet those needs.

In such communities the church and the school can and should work closely together. Far from being "Godless" as some people who are interested in religion chiefly in the theological sense say they are, our American public schools can be to a considerable extent spiritualized. They have absorbed a large portion of the idealism of Christianity, for they teach cooperation, democracy, equal rights, citizenship responsibility, and the techniques of living together. The church worship and the church school should capitalize on the everyday experiences of the congregation and help them understand the religious significance of living, studying, and working together in mutuality.

There are numerous things that churches can do along each of these lines. It is the task of the leadership of the

local church to decide which things and when. Any church should carry on some of these activities, but the responsibility falls most heavily upon churches located at the centers of our emerging village-centered rural communities.

Finally, a church, taking this point of view, will find it has many allies in the community. The schools, local government, clubs and societies, parks and playgrounds, cooperatives, and other business organizations, though they may not mention God by name and though their organization and work may seem completely secular, are often performing a real religious function in building a community of fellowship.

A church with such allies will not need elaborate efforts to develop unity of interest and thought. Its people know each other. They feel at home. They live together. Their common life is well on the way to becoming a sacrament, for they see that religion is not something different—done in a special building, carried on in a different locality, done on Sunday only—but an experience that is closely related to everything they do. It is another, richer phase of their life together, but one which gives to every other phase beauty, meaning, and eternal significance.

Teaching teachers to teach—creatively

In a local church training class

By Marjorie Tolman *

"I'D LIKE TO USE the roller movie we made at Leadership School last Wednesday, Mrs. Turner." This was Grace speaking, a young teacher of Juniors, making use of a teaching medium she had just learned.

My companion quickly indicated a nearby cabinet and turned to another questioner waiting her turn to speak.

"Mrs. Turner, would you have time to hear me tell the story to my class today? I'd like to have you tell me what I'm doing that's wrong."

My ears pricked up at these evidences of really thoughtful teaching and I looked forward with increased interest to my scheduled interview with the person largely responsible for producing this attitude among her teachers.

Mrs. Cora Turner is a volunteer leadership training supervisor in the United Congregational Church in Chicago. In this capacity she teaches a two-year teacher training course for high school students and adults; she contributes to the church school staff meetings, and generally helps in every way she can to make their teaching more effective. Not a professional, it is only in the last four or five years that she has been attending summer conferences and laboratory schools.

Over the luncheon table she began the story enthusiastically. "We couldn't seem to get our teachers to attend leadership courses in addition to their duties at the church, and so we decided to bring a leadership training class to them during the time they would ordinarily be doing their teaching. Then we were able to persuade them to give just four more evenings, during a four-week period, to make a total of eight class meetings."

"That's an interesting idea," I interrupted, "But who took care of their classes while they were taking the course?"

"We used young people who had been taking the regular church school training course, and then asked some former teachers and superintendents to help out on these four Sundays. With a little doubling up here and there, the regular work of the school went on quite as usual."

"How did you get started on the plans?" I questioned.

"It started quite naturally, by asking teachers individually and at group meetings, what phases of their work were difficult for them, and at what points they would like to have some help. Answers pointed to four areas: creative handwork, story telling, music and worship."

Mrs. Turner went on, "It was agreed that these could easily be covered in a general course on methods, and it seemed advisable to have an instructor for each separate area, rather than one who would teach all of them."

She found the instructors right in her own church: a public school teacher who specialized in handcraft, the minister's wife who was interested in better story telling, the church organist who understood the heritage we have in religious music, and Mrs. Turner herself, who agreed to teach worship.

After that the four instructors worked together on a specific plan. Each would have three hours in which to present her work, an hour on Sunday morning and two the following Wednesday evening.

In reply to the question of how she met the difficult task of unifying the work of four different instructors, she brought out the fact that they used the actual quarterlies being used in church school as a basis for the training class. It so happened that most of the departments were working on the Old Testament during the particular period, so all handwork, story telling, music and worship were worked out in terms of this specific teaching problem. In addition, they followed the outline of Course 142b, "Ways of Teaching" and the four instructors not only went over their plans together before the opening of the school, but they met at least once a week while the school was in progress to evaluate the work of previous sessions and to exchange ideas. The pastor of one of the local churches, who visited the Open House held at the final session, expressed his amazement "at the unity that was achieved by four different instructors in four different areas."

"Another helpful thing," Mrs. Turner added, "was that previous to the sessions for which they were responsible, the instructors visited each department of the church school, noting weaknesses and specific problems. It was a

* Chairman of Committee on Religious Education, Park Manor Congregational Church, Chicago, Illinois.

simple matter then to direct their instruction toward the student-teacher's immediate need. And, since they came from our own church, the instructors had the advantage of knowing something of the personal and church life of those in their classes."

"What about the creative work on the part of teachers taking the course?" I asked.

Her face lit up. "I just wish you could have been at our Open House. We were all amazed at ourselves and at each other as we looked over the array of handwork, original stories and hymns, worship programs, and the four new worship centers for beginners, primaries, juniors and intermediates, all of which had been worked out by teachers in those departments."

"You see, the Sunday session was mostly lecture, giving a background for the meeting on Wednesday when we actually worked at specific projects, with the instructor's help. In addition, each student had pledged the time ordinarily spent in preparing his Sunday school lesson, so it's no wonder there was such a display."

"For example?" I prompted.

"Peep boxes, puppets, a diorama, a panorama, spatter-painting on book covers, altar cloths, scrap books and note books." She paused for breath. "Working together, several teachers made a roller movie of the story of Noah's Ark. The intermediate teachers made a map of the Holy Land, and a large wall picture that was related to a story told at the previous session. There were also many fine posters that showed hours of home work."

"What were the stories about?"

"Lots of things," she smiled. "They were directed specifically to children of a given age group, and were chosen, or written to teach a certain idea or attitude. One, for instance, about cloud pictures, was to help children to learn to observe the good things of nature God has given us."

Particularly interesting were the original hymns she showed me in which new words had been composed to fit familiar hymn tunes—one a prayer for men in service to the tune of Brahms' "Lullaby," and the other a song for little children about the rain, to the tune of *Melrose L.M.*

In the session on worship the students planned worship programs in detail and for each program arranged a worship center to illustrate the central theme. Spatter-painted altar cloths doubled as exhibits for handcraft as well as for worship, and so did the scrap books of poems and prayers, choice pictures, scripture passages and worship services. Two triptychs were made to be used as backdrops and as frames for pictures.

It was an impressive list of accomplishments, and I told her so. Then added, "From the interest shown by those teachers this morning it looks as if your teachers were really using the creative skills they have learned."

"Yes, many of them are," agreed Mrs. Turner, "And best of all is that the instructors have consented to be 'on call' for any teacher or department in working out details and activities suited to the lesson material. Already this interest on the part of 'experts' from the local church membership has given a new importance to the teaching task of our church."

By itself this new gain in status for the work of the church school would have made this new type of teacher training school supremely worth while, but add to it the fact that in this individual church project the average attendance in the training class was twenty-nine out of thirty-two enrolled, and that twenty-three credit cards were issued by the church's denomination, and you have a better idea of the exceptionally high degree of interest attained and the creative influence generated.

A good "last-minute" substitute

By Mildred Thomas*

THIS ITEM is not for the person who has two hours in which to make preparations, but for the one who answers the telephone on Sunday morning and hears an unnerved voice saying, "My Sunday school class meets in twenty minutes. I can't make it. Will you take over?"

Promptly reply, "Yes, I'll be glad to."

Does the sound of that statement make you feel weak? It should not. Read on.

Go to your closet, put on your best looking hat, catch up your wrap and then go to your desk. In the bottom drawer pull out a nine by twelve envelope and leave immediately for your very new duty.

What is in that envelope?

In it is a group of materials which have been selected by the superintendent and the teachers of the department where you are to teach. They will not expect you to take the regular class lesson without an opportunity for preparation. But here are some things you can use that will supplement the work for the year and will make the session of real value to the pupils.

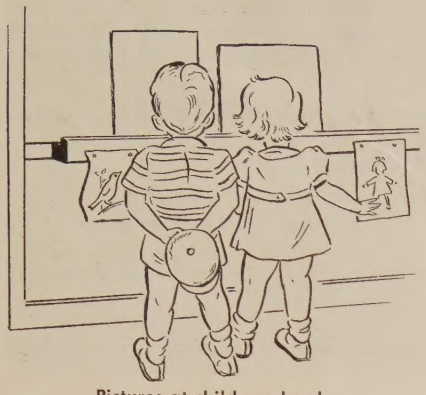
This Packet of Materials will contain several good supplementary stories that can, if necessary, be read to the children. They are suitable to the age to be taught and more or less in line with the subject of the year. Whenever you use one of them mark on it the class with which it was used and the date so as to avoid repetition. There will be a few pictures which can be used to stimulate discussion or illustrate the theme or give factual details. There will be Scripture passages which are a part of the memory work which all members of the department are supposed to learn. It may well be that this period will be a good time to drill on these passages, since there is little time for drill during the regular program. And in addition there are a few suggestions for activities, according to the age of the group.

You have one of these Packets because you are known to be a willing substitute. There is a duplicate in the department room itself in case someone else has to be brought in at the last minute to substitute. If you have one of your own, you can keep putting into it bits of information and additional materials that will make your lesson better.

Here are a few points to keep in mind as you teach a class of strangers: Treat everyone courteously; thank them for their attention. Have something to say at once that will attract attention to the work at hand, but allow for as much pupil activity and expression as you can. Remind them that their regular teacher will be back the following Sunday and will expect them to have the assignments ready which were previously given. Don't apologize; do the best you can.

*Winchester, Massachusetts.

What every superintendent should know—



Pictures at child eye level.

About the nursery department

Low tables; play equipment.

By Rosemary K. Roorbach*

THE NURSERY DEPARTMENT occupies a unique position in the life of the church, for it consists of two groups. The first group are the *home members*, who are tiny babies and children who are too young to come to church. The second group make up the *nursery class* who are the children three years of age, and able to become members of a group without physical or emotional strain.

Before a child is three, he is not ready for group life. He is too inexperienced to take his place with other children. To this group the church ministers largely through the parents who are helped to realize that a child's religion begins in the home in the attitudes and actions of parents. If children under three are brought to church, then they should be in a room by themselves with specially trained workers who are competent in caring for the physical needs of very young children.

The church nursery

The church nursery cares for young children during the church service. If many babies are brought, a separate room should be provided for them. No child over three should be included in the church nursery. One of the teachers should have had some training in nursing so that she may know how to care for babies and very young children. There should be a provision for a lunch of fruit juice and crackers and a rest period, when children stay for two hours. Provision should be made to care for kindergarten and primary children in an expanded session in their own department rooms under trained leadership.

Type of leadership

The teachers of the nursery department are among the most important of the church's workers. They should be chosen with great care for they are in charge of growing, expectant human beings at the most formative period of their lives.

The nursery leader should understand the needs of three-year-old children and be skilled in meeting them. She should be aware of each individual child and respect him and be sensitive to his emotional needs. She should have a genuine love for children and possess a joyous, happy spirit. Moreover, the nursery teacher should be one who experiences fellowship with God and exemplifies the teaching of Jesus in her everyday life.

Size of group

The group should be kept *small*, for confusion and overstimulation result from over crowding. Fifteen to twenty children is a good number and there should be at least *two* teachers in constant attendance.

Goals of teaching

The nursery class serves as a school in Christian living together, where habits and attitudes are nurtured in an atmosphere of serenity and joy. It seeks to give each child a happy introduction to the church; it helps each child gain a sense of "belonging."

The nursery room and equipment

The nursery class room should be on the first floor, preferably near the entrance. The ideal is to have a separate outside entrance. The room should be separate from every other department and large enough to insure freedom with at least *twenty-five* square feet of floor space for each child. The windows should be large to allow for plenty of sunshine and fresh air.

Absolute cleanliness of floor covering is necessary. Battleship linoleum is best for it is easily cleaned. If a rug is used it should be vacuumed frequently. The floor should be warm and free from draughts. Bathroom facilities should be adjacent.

Low tables and eight- and ten-inch posture chairs are needed. Low shelves and cupboards help the child care for the toys and materials. Large blocks, dolls, housekeeping furniture, drawing and painting materials, toys, picture books, puzzles and nature materials afford concrete experiences in living together.

The nursery program

The program for the nursery child is informal. There will be many play materials from which the child may choose. The program must allow freedom for considerable physical action. Because the three-year-old child has a short interest span he protests against group activity where sitting is prolonged. Therefore, only eight or ten minutes are planned for any one period for story or singing or

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conversation or worship moments.

Play is very essential in the life of young children. It is as necessary as breathing and so the church program for nursery children is built around play. It is through play experiences that the child begins to understand what co-operation and sharing mean. It is in the nursery class where he learns to respect the rights of others. Here it is that the foundations for Christian living are laid.

Curriculum Materials

For Guiding Children:

1. *Religious Nurture in Nursery Class and Home,* Lloyd, The Graded Press, $1.00.
2. *Guiding Nursery Children in Home and Church,* McCallum, Westminster Press, $1.00.
3. *Consider the Children—How They Grow,* Manwell and Fahs, Beacon Press, $1.75.

For Use with Children

1. *My Book for Fall, My Book for Winter, My Book for Spring, My Book for Summer,* Lloyd, The Graded Press, 15 cents each. (To be used with Lloyd's text.)
2. *Nursery Stories,* McCallum, Westminster Press, 15 cents per quarter. (To be used with McCallum's text.)
3. *Martin and Judy,* Hill and Fahs, Volumes I, II, III, Beacon Press, $1.50 each. (To be used with Manwell and Fah's book.)

Nursery Letters

A Letter to Parents of Children Too Young to Attend Nursery Class, The Methodist Publishing House, 2 cents each.
Nursery Letters, The Pilgrim Press.

Magazines with Articles Pertinent to Nursery Teaching

The Christian Home, The Methodist Publishing House, $1.25 a year.
Child Guidance in Christian Living, The Methodist Publishing House, $1.25 a year.
Children's Religion, The Pilgrim Press, $1.50 a year.
Baptist Leader, The American Baptist Publication Society, $2.00 a year.

Vacation church schools are fun

When the activities are challenging and enjoyable

By Katharine Clifford*

ACTIVITIES that children really enjoy are one of the first concerns of a progressive vacation church school. These experiences in Christian living that we talk so much about must be timely, suited to the age group, and a mental as well as a physical relaxation. The most carefully planned school may still be unsuccessful; interest may lag and attendance drop, if the activity program isn't popular.

In the San Mateo Congregational Church in California, we had an especially interesting vacation church school this last summer. It was well planned. The theme, "One God, One World, One Law," ran through the whole program. Every minute of the morning was accounted for and the curriculum so skilfully woven around the theme that there was no feeling of confusion. After the short, reverent worship service came the lesson period, then the morning snack with its saying of grace. This was the break between lessons and the various activities—activities that were so interesting that the youngsters just "couldn't wait."

The nursery and kindergarten children were fortunate to have their play period in a sheltered patio. Pepper trees shaded the slides, sand boxes and swings. The "play house" project was in a secluded corner. Chairs and benches were grouped around the browsing table with its shelves of books. Mothers coming to watch would often read to a little one looking longingly at the pictures. Small boys carefully taking turns, were busy at the "Hammer and Peg" tables.

Potential artists take to easels

All of these projects were interesting, but the big moment of the morning came when it was their turn to paint. We had two types of painting—easel and finger painting—and it was hard to say which was the more popular. Two large easels, strong and sturdy, gave a place for four little potential artists to express themselves. Round holes had been bored in the ledge at the base of the easel which were just large enough to hold paper cups. These were kept full of calcimine paint in different colors. If you are four years old, the little cups of color are so tempting that, given a good sized brush, you just can't wait to express yourself. Sheets of paper from the newspaper office cover the easel and are large enough to give the child a chance to use those large arm muscles. A man's shirt, "hind side before" with the sleeves rolled up, makes an excellent smock.

What a picture three-year-old Peter made, completely covered with a white shirt, his auburn curls bright in the sun, as he made beautiful, blue sky with long, sure strokes. Green lines came next, then red. It meant something lovely to him. He did it all by himself, and after it dried on the wire, stretched tight between two trees, he could take it home to mother. The first few mornings he had resented having to share the easel, but he soon learned that hard lesson and would trot off happily to hammer or to help put the dolls to bed.

Finger painting is fascinating

The finger painting seemed to bring a peculiar kind of satisfaction. (This paint is made by dissolving one-half box of laundry starch in a little cold water. Then add one cup of boiling water. Stir thoroughly before adding one and a half boxes of soap flakes and a cup of talcum powder. Use vegetable coloring to get the shades desired.)

The children sat at small tables, each protected by a smock. A damp cloth was kept nearby for wiping hands. This paint washes off easily. When a spoonful of the mixture was put on a sheet of damp paper and the child told to put his hands in it and do just as he wished, inhibitions were gone. The shyest child relaxed and made swirls and sworls in pure delight. The older ones wanted theirs dried to take home, but the three-year-olds were content to mix the

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Greene and Greene

The large easels, used on both sides, allowed young artists to express themselves.

lovely colors in many ways. Psychiatrists all agree that finger painting is most beneficial for taut nerves, even in adults. Hovering mothers would almost spoil it by saying, "Write your name, Mary," or, "Peter, draw a cat for mother." That isn't what you do when you finger paint. You let your fancy go and experiment, sometimes with amazing results. To our sophisticated eyes it may look just like streaks of blue and red and yellow, but perhaps to a small girl it is a meadow with flowers nodding in the sun. The simple things are the wonders to a nursery child. Let us key his activities to his age level.

Folk games are hilarious

The older children were just as definite in their preferences as to activities as the little ones. We had many different projects that tied in with the general theme, but for sheer fun and exhilaration, there was nothing like folk games. All ages enjoy it, but children have a natural, romping spirit that responds to the stirring music. The swing of the words, the keeping time with the feet, and the clapping of hands—these are simple lessons in physical coordination. Even different facial expressions are part of the dance.

Less social children watched the first day but a wise teacher ignored them, bringing them in casually and easily when there was a need for a partner. It wasn't long until every one was dancing "O Susannah." Other popular dances were "Carrousel," "Pop Goes the Weasel," "Norwegian Mountain March," and the "Shoemaker's Dance." In the rest period between games, another group would have the floor. Boys and girls, whites and Chinese, all were whirling and bowing. Age, sex, and race were all forgotten in the hilarious game. It was real social experience. You can't be stand-offish and intolerant after ten minutes of the folk dance, "I See You." On the last day of the school, simple costumes were worn and it became a party.

Pottery making leads to thinking

You could usually find an earnest group sitting around the linoleum-covered table in the kitchen of the church, all very busy with clay. This was the class in ceramics. At first the children would just get the "feel" of the damp clay. They learned to get the air bubbles out, to make round balls, to pat the clay into thin pancakes, pressing here, molding there, being very careful never to pinch it. When each child was familiar with its possibilities, the teacher showed the models and pictures of the interesting things to make. The class went to the garden for patterns. Maple and geranium leaves are easy designs to follow and make interesting dishes and trays. Emphasis was put on the making of gifts for others.

One group wanted to make an offering plate to use in the worship service. This didn't just happen. An enthusiastic teacher took advantage of the good talk that comes when hands are busy doing something creative. One day she read the verses from the eighteenth chapter of Jeremiah about the clay that was marred in the hands of the potter. This led to a discussion about the first water containers that were mentioned in the Bible. They found that the pitchers of that time had such distinctive shapes that they have been copied through the ages. Bible stories followed, coming easily and naturally as bowls were being turned. Pottery making is a mental as well as a physical relaxation. The child is quiet and at ease as he works. His fingers become skilled through practice and his mind seems more open to suggestions. A teacher does more than mold flower bowls, as she sits around a table with a group of young potters.

This activity is quite inexpensive. Clay can be purchased from any pottery kiln. We bought ours through the ceramic division of the Adult Center at the junior college. If these sources are not available, powdered clay can be purchased from any school supply house and mixed with water. This is quite satisfactory if kept moist and stored in an earthern crock.

Making a newspaper interests the older group

Probably every vacation church school has a problem group. Ours was a group of older juniors, who felt more grown up than the others. They helped plan and run the assemblies. They were the welcoming committee when we had guest speakers. They seemed to enjoy their discussion groups, but when it came to activities they were lost. We had nothing that appealed to them, until one day we flashed press buttons—attendance pins, relics of another day—and asked them if they would like to edit a vacation church school newspaper. Before we knew it, there were an editor, a manager, and a crew of reporters. They were privileged to enter the closed doors of the other departments, saying, "Excuse me, Mrs. S., I'm a reporter from the 'Church School News.' May I attend your worship service?" They were everywhere, interviewing speakers or listening to nursery children say their grace. Writing it up in newspaper style was hard, but they learned how to do it. On Friday morning, they helped the secretary mimeograph the completed paper. We had two issues, both done entirely by the boys and girls. One morning they visited the colored vacation Bible school and came back with great enthusiasm about "the way they sang." They were so impressed with the song, "Climb, Climb Up Sunshine Mountain," complete with gestures, that we had to get the Reverend Carson to come and teach it to us. Accuracy, kindness and fair play in newspaper writing were learned every day in some way.

These were our activities for the two weeks. In our evaluation meeting at the end of the school, we decided we had been successful. Our students had learned by doing and they had cooperated with each other. Their conduct as they played was a carry-over from the discussions on "One God, One World, and One Law." Besides this they had had fun!

United we stand for Christ

By Alice K. Montin*

YOU HAVE TO BE A FRIEND if you want to have friends," is as true of churches as it is of individuals. It was only five years ago, when we began working in this suburban area, that we discovered a feeling of suspicion among the churches. Our church, the Community Presbyterian, was considerably larger than any other Protestant Church and any overtures it made toward the others were strangely looked upon as attempts to proselyte their members. But an enthusiastic young pastor kept trying. The superintendent of the Sunday school and the elders kept trying and praying. And now, we can say proudly, that the churches of Walnut Creek, California, work together in a way never thought possible!

The first feeble step in getting our churches together was a vacation school three years ago. We had tried one alone at the Presbyterian Church the year before and failed miserably. But there was a new minister at the Methodist Church who was interested, and with his help a Methodist-Presbyterian School ran successfully for three weeks. Then he was transferred and this first step in cooperation appeared to be something which would have no permanent results. That was a wrong conclusion! Some Methodist boys and girls had attended our vacation school. One of the older girls had been our pianist. We made the acquaintance of her family and then we were on the way to real understanding between the two churches.

The superintendent of the Presbyterian Sunday school invited a well-known educator to come out to Walnut Creek from the city and lecture to the Sunday school teachers. "What a pity," he said, "to have such an outstanding speaker and so few to hear her!" "Call in the Sunday school teachers of all the churches," suggested his wife. He did. The ladies of the Presbyterian Church served refreshments and guests from the four other Protestant churches attended. "We're getting somewhere," we thought. But a grievous error had been made. The speaker had a far more liberal concept of religious education than one group was prepared to accept and so that church became estranged from the rest of us.

Summer was coming again and the need for a vacation school was as great as ever. There were rumors that one of the other churches was planning a school of its own. I contacted its pastor, a fine young man whom I greatly admired. "We're planning a vacation school, too," I told him. "Why can't we have one big school and share the work and expense?" "I'd like to," he responded, "But I'm afraid I couldn't work with your pastor." I almost laughed right then because that was exactly what our pastor had said about this young minister.

It's funny what a cup of coffee and a piece of cake will do. Over their coffee the two of them planned an Inter-Church Vacation School. They divided the responsibility so one minister would be in charge of "fun" and the other would be in charge of all "worship." I offered to contact the other churches for teachers and when our school was finally set up we had two ministers working full-time; a third helping whenever he could; and the departments organized as follows: a Presbyterian was in charge of the kindergarten; an Episcopalian was head of the primary; a Methodist was superintendent of the juniors; and a Baptist was superintendent of the intermediates. Sprinkled among all departments were members of all these churches, plus the minister of the Assembly of God, who offered the most genuine cooperation.

The nicest things about the Inter-Church Vacation School were the friendships which grew out of it. The Episcopal rector suggested that we hold a faculty meeting after the school was over to review our mistakes and achievements and organize a permanent committee to plan for the next year. He was appointed permanent secretary and has kept a file of materials from the original school and added to it during the year. The most wonderful friendship was the one which developed between the two young ministers who had been so sure they couldn't work together.

Then, because we were ready, something really important happened. Our town could have weekday classes in religion on "released time." All that had to be done was to get the approval of the school board and hire a suitable teacher. But who would take the responsibility? Some sort of organization was needed. As had become their custom, the two young ministers got together. They invited the superintendents of all the Sunday schools in town, the elders and other church leaders, and organized the Walnut Creek Council of Churches. Indeed, they went one step farther. Father Miller of the Catholic Church told them he was willing to help, too, so an Inter-Faith Council was also established. In matters of time, set-up, printing, petitioning other bodies, etc., this Inter-Faith Council works together to save time and money for all groups concerned.

The weekday school got under way. Some generous musicians gave a concert to raise money to start it. Classes met in the Presbyterian building and the Episcopal and Presbyterian ministers shared the responsibility of fostering the school, taking turns at supervising, substituting if a teacher fell ill; herding the boys and girls across the highway; showing religious moving pictures. But there were several weak points in our church cooperation. The Methodist Church had no regular pastor. For many years its various student pastors had been petitioning the Bishop to give it the status for a regular full-time pastor, but nothing had come of their efforts. Then the other ministers on the Council of Churches had an idea. The Episcopal rector wrote a letter to the Bishop, saying in effect, "As an Episcopal priest I feel that the Methodist Church here needs a full-time pastor." The Presbyterian minister wrote the same kind of a letter. Other ministers and church workers did the same thing. At last a full-time minister was appointed to the Walnut Creek Methodist Church.

When the Methodist minister went on a vacation this year no supply minister could be found. So, the Presbyterian minister, (whose "unified service" starts a half-hour earlier than the Methodist service), preached to his own congregation and then ran across the street to preach to the Methodists. Such a unique feeling of friendship has been built up between the two congregations that when a missionary was appointed recently from the membership of one, a committee from the other offered financial assistance!

*Walnut Creek, California.

Well, you may say, the above accounts for cooperation among three churches in the town. What of the church that did not approve of the approach to religious education? Something has happened there, too. The former minister was appointed to another position and an older, more experienced man has taken his place. Immediately the new man was able to see what the rest of us were trying to do, and he has been a source of inspiration and a tower of strength ever since his arrival. Because of his help the Protestant churches of our town held the first union Thanksgiving Service held in more than fifteen years! The fifth church, too, has a new minister, and works along with the group as much as possible. All in all, we feel that our united front for Christ has a glorious future.

Is there a trouble spot in your department?

Here are some cases where supervision helped primary and junior teachers

By Meta R. Lindsay*

"WHY DON'T the children pay attention?"

"Why not give them more Bible?"

"We are too crowded. Give us more room."

"Two close friends run everything in our junior department. No one has a look-in."

Such are some of the trouble spots in other Sunday schools. And the remedy was found when a friendly and tactful leader or supervisor, a person who was recognized for having experience and ability, worked with the teachers or others who were in trouble. The work of such a leader is called supervision The trouble spots and what was done, with something about the results, are as follows:

Situation I

Why don't the children pay attention? One primary teacher explained to her superintendent the difficulty she was having with a class of seven-year-olds. "The children don't pay attention. They don't listen to what I'm trying to tell them." In further conversation, the superintendent discovered that the session was a teacher-dominated class period. There was a great deal of telling (by the teacher) with little opportunity for the children to have any part in conversation, planning or work. The children were reminded constantly that they were having "the lesson" and that attentive listening was what the teacher wanted and expected. The results were disappointing and discouraging to the teacher.

Now, let us look at this situation. The superintendent saw at once that the teacher was discouraged, the children inattentive; that they were inattentive because the class session was not interesting nor considered worthwhile by them. "Let's plan together your next session," the superintendent suggested to the teacher. "I'll teach the children next time while you observe. The following week, we'll need to consider how well our plan worked, what changes were necessary, what steps we made toward reaching our purpose."

In planning the class session, the superintendent suggested more activity for the children—conversation, picture study, drawing The planning for the second week was done almost entirely by the teacher. After the second session, the teacher found both the preparation and class session enjoyable experiences. At the end of the month, the teacher reported to the superintendent, "My children were so interested today that they didn't want to stop at closing time."

Situation II

Why not give the children more Bible? Ministers, parents and teachers sometimes complain that the lesson materials the teachers are using do not give enough Bible. A minister was in conference with a visiting children's leader. They were looking over the lesson materials used in the primary and junior departments. "You will find the best material by far for your teachers to use is your own denominational lessons," the leader suggested.

"We did use our denominational material," the minister answered, "but some of the teachers complained that there was not enough Bible in our own material, so we changed." It was soon discovered that neither the minister

Harold L. Phillips

A supervisor helps with lesson planning and suggests reading.

*Washington, D. C.

nor the complaining teachers had made any serious study of their materials. What had probably caused their unfair criticism was the fact that the inferior material being used at that time required less thoughtful preparation.

The teachers in a junior department in one of our city churches were planning for the summer months when attendance was likely to be at a low ebb. "These summer sessions will give you more opportunity to think of the needs of the individual boys and girls," the superintendent suggested. Immediately a fifth grade teacher replied. "My boys and girls need to hear and know many Bible stories. I should like to lay aside my graded lessons for the summer and use all Bible stories during this time."

"What Bible stories will you use?" the superintendent inquired. "What lesson materials will you discard in order to do this?" These questions had received no serious consideration.

In the first of these cases the leaders who were concerned about the amount of Bible material found in some lesson courses, needed help in studying and evaluating the Bible used for the children. This the supervisor supplied. The minister also was furnished materials to study, several helpful books being recommended. He had opportunity to discover whether the abundance of Bible material used or the selection of appropriate incidents or portions is of greater value in guiding children to live the Christian way.

The second incident in this situation introduces the teacher who needs the guidance of a supervisor, who in this case is her superintendent. Here the teacher and superintendent examined carefully the unit of study for the fifth grade during the summer. They found the material to be a Bible background study—Palestine, the land where Bible events took place. This background was needed by these juniors in order that they might understand and enjoy much in the Bible. As soon as the teacher had studied the material, she recognized the worth of the unit.

Situation III

"We are too crowded," one primary superintendent explained. "That is why we have to keep the children seated at their tables during most of the session." The superintendent realized the need for more variety in the program, yet knew there was no other space in the church that might be used to provide space for some activity. What could be done?

A primary leader from a nearby church was secured. She discussed with the teachers whether a better arrangement of this crowded room could be made. The teachers were asked to visit primary rooms in several local churches. They talked over what they had observed. "If we could get rid of those four church pews," one teacher proposed, "there would be more room for the children." "And I'd like to get rid of the vacuum cleaner, too," another suggested. A cabinet filled with odds and ends was emptied to make room for the supplies. By moving and discarding what was not needed, many square feet of space were added to the room.

Situation IV

"Shall I force Billy to go to church school?" a mother asks. "It's the same question, Sunday after Sunday," she continued. " 'Do I have to go to church school today?' I've never been able to find out why he does not enjoy going. I want him to go, and I hesitate to force him."

The occurrence related in this situation is duplicated in many churches. "The first step," the supervisor replied when the question was raised, "is to find out why Billy does not enjoy his church school sessions." The primary department was visited by both the supervisor and Billy's mother, but at different times. In talking over their visits, the two agreed that Billy showed little enthusiasm at any point in the session; that he participated rarely in conversation or other activities. "He is taller than the other children," the supervisor commented. "And a half year ahead in school grade," his mother added. "Let's see whether he will not enjoy the work of the junior department where he may have to work harder and participate more if he is to find a place in the group. Although we promote only once a year," the supervisor continued, "we do consider always what is best for the individual child." Billy was consulted. "Of course I want to be in the junior department. That's where I belong." The change was made; Billy gradually adjusted himself and became an interested member of the group.

Situation V

Junior superintendent and teachers are unwilling to cooperate, study and improve. "Our junior department is our big problem," one minister explained to a visiting children's supervisor. "The superintendent and one teacher, who is her close friend, decide all the policies of the department—what materials are to be used, how the program is to be arranged. The other teachers follow her positive leadership. This situation would be bad enough if the teachers were giving the boys and girls intelligent leadership. But these teachers have lost sight of our Christian purpose for children; they have closed minds. They seem to believe that what they are doing is better than any suggestions experienced leaders might make. They resent any proposals that might mean better guidance for the children but changes for them."

It is a most serious trouble spot when superintendent and teachers are satisfied with what they are doing and resent any suggestion of change. Here we need a supervisor with patience, tact and the ability to make friendships. Perhaps the experienced leader may offer to substitute in the department when help is needed greatly. In this way she is able to find the good as well as the weak places in the plans used. Often social meetings are needed to promote friendliness in a group. The supervisor will encourage friendliness and the sharing of experience the teachers have had with the children. When the supervisor senses that she is a part of the group, then she may find the teachers ready for suggestions for self improvement and better teaching procedures. Often a meeting of all children's workers, when the supervisor has the acknowledged responsibility of giving guidance in the selection and use of materials—when aims and purposes as guides to teaching are discussed—may be the opportunity to begin to reach those who need guidance most.

Teachers of children need guidance in their difficult but rewarding work. It may not be easy to find an experienced children's leader with all the qualities desired for being a supervisor. Yet in almost all churches or communities, it is possible to discover some person whose interest in children and teachers, whose dedication of self to a great purpose, will make her a teacher of teachers, who, like the Master Teacher, will find the abundant life in service.

Mr. Gable succeeds Dr. Sweet

A Statement by the General Secretary

IT IS with a mingling of emotions that I announce a change in the Department of Leadership Education and Church School Administration of the International Council—deep regret in the going of Dr. Herman J. Sweet, who has a place of deep affection and respect in the fellowship of the Council, and satisfaction in the coming of the Rev. Lee J. Gable, who is well qualified to succeed him. Dr. Sweet is leaving the first of June to become Director of Christian Education in Southern California for the Presbyterian Church in the U. S. A. Mr. Gable will succeed him on September first, after fulfilling obligations already made to his denomination.

Dr. Sweet goes to important new post

Herman J. Sweet

In his new position Dr. Sweet will share in developing a field service in Southern California in which all services of national boards to Presbyteries and local churches will be carefully correlated through a cooperating staff. Working directly with him in Christian education will be directors of children's work and of youth work, university pastors, and directors of Westminster Foundations at colleges and universities. He will, of course, taken an active interest in the inter-church program in his territory.

Dr. Sweet has been Director of Leadership Education of the International Council since June 1, 1940. In this area he has given significant and far-sighted service, particularly in widening the scope of the leadership credit system, in interpreting leadership on the broad basis of all the experiences through which teachers learn, and in bringing local and regional leaders into the process of shaping the program for all agencies in the Council. He has been executive secretary of the Committee on Leadership Education and of the Leadership Advisory Section. His field work has been extensive and always most stimulating and constructive.

Dr. Sweet has also served as executive secretary of the Committee on Church School Administration. Moreover, as secretary of the Joint Committee from the Advisory Sections he has been a potent factor in planning and carrying through the annual meetings of the Council. He was the executive of the recent Conference on Field Work. During these years he published a book on the family, *Opening the Door for God*, which has been enthusiastically received.

Herman Sweet will be missed among us in many ways, but in none any more, perhaps, than in his personal relations. His warm concern for persons has made him the friend and counsellor of many in the staff and office force. The good wishes and good will of all go with him and Mrs. Sweet.

Mr. Gable to become new director

Bachrach

Lee J. Gable

The Rev. Lee J. Gable has had a rich background of experience in both a state council and a denominational board which fits him in an unusual way for his new position. From 1939 to 1944 he served as Director of Leadership Education for the Pennsylvania State Council of Christian Education. During the latter part of this period weekday religious education was also his responsibility. In addition, he carried an increasing share of the general administration of the Council program.

Since September 1944 Mr. Gable has been Director of Leadership Training for the Board of Christian Education and Publication of the Evangelical and Reformed Church, with headquarters in Philadelphia. He has also had charge of church school administration and responsibility for a considerable part of the summer camp program of the church.

Mr. Gable has been identified with working groups of the International Council since 1939, particularly with the Committee on Leadership Education and the Leadership Education Advisory Section. He is at present chairman of the Section. He has been for some years a member of The Council by appointment of the Pennsylvania State Council of Christian Education.

He was born in Pennsylvania and has always lived there. After attending public schools in Mt. Carmel he went to Dickinson College and to Franklin and Marshall College, receiving the A.B. degree in 1928. He received the B.D. degree from the Lancaster Theological Seminary in 1931. For the next eight years he served as pastor of the Dallastown, Pennsylvania, Charge of the Evangelical and Reformed Church. During this period he served as instructor and dean in the community training school, and as Superintendent of Leadership Education for the county organization. This led to his appointment with the Pennsylvania State Council.

Since the fall of 1938 Mr. Gable has been doing graduate work in education and religious education at the University of Pennsylvania. He received the M.A. degree in 1940, and has completed all the work toward the Ph.D. degree with the exception of the thesis requirement.

In 1931 Mr. Gable was married to Miss Anna Mary Hinkle, a public school teacher who was active in youth circles. She served as a member of the Christian Youth Council of North America and is a graduate of the Winnipesaukee Youth Camps. They have two daughters, Carolyn and Marian. We are glad to welcome them to the fellowship of the Council family.

Roy G. Ross

DR. ROY G. ROSS WILL *be among the members from the United States to attend the meeting of the Board of Managers of the World's Sunday School Association in London, England, July 1-3, 1946. Others attending include: Dean Luther A. Weigle, chairman of the World Council; Forrest L. Knapp, General Secretary; Lewis L. Fawcett, chairman of the North American Administrative Committee; and Dr. Robert M. Hopkins, former General Secretary.*

July Programs

THEME: *Jesus Went about Doing Good*

To the Leader

In the summertime, when children spend much of their time out-of-doors, it seems a particularly fitting time to help them to feel again the reality of the person, Jesus. He spent much of his time in the outdoors (as they do), walking long distances, resting by the sea, praying in the mountains and in the lonely garden spots. Many of the stories of his kindness and healing are centered out-of-doors. To live outdoors as he did he had to be rugged, and he had to have a certain strength to hold his own with sturdy fishermen. They might be reminded again that Jesus noticed the things about him, that he loved the outdoors, and used the things he saw there in his teaching. Jesus talked to God, and God helped him to help people. Perhaps the children may be led to feel that the miracles are very natural results of Jesus' loving people and doing his best and God's best for them.

July 7

THEME: *He Fed the People*

WORSHIP CENTER: Sallman's "Head of Christ," or a suitable picture from one of the denominational picture sets.

PRELUDE: "Tell Me the Stories of Jesus"[1]

CALL TO WORSHIP: (Leader) "We love him because he first loved us." Jesus said, "If ye love me, ye will keep my commandments." (Have children sing, "If Ye Love Me."[2])

HYMN: "Tell Me the Stories of Jesus" (Verse 1)

OFFERTORY: "Gifts of Love"[1] (Played softly.) If the children do not know the words yet, they might just hum the tune on this Sunday, while the Leader uses the words as the offertory prayer.

LEADER:

You like to be outdoors in the summer. Sometimes you have picnics and eat your lunch outdoors. Jesus liked to be outdoors. He walked from one town to another, and along the sea, talking to people as he went, telling them about God, and his love. One day when the people had been following him and listening to his words it grew late, and Jesus knew they were hungry. Let's see what happened: (Let an older child or two older children read John 6: 2-13, *or* tell the story, *or* read it and let the whole group dramatize the story.)

Jesus loved the people, and was a friend to them. I'm sure Jesus loved the little boy who shared his lunch. He loves us now and every day.

PRAYER: Quiet moment, thinking of Jesus; prayer of gratitude for his love.

BENEDICTION

POSTLUDE: "Tell Me the Stories of Jesus"

[1] *Worship and Conduct Songs for Beginners and Primaries,* by Elizabeth McE. Shields, Presbyterian Committee of Publication, Richmond, Va.

Primary Department

*By Thelma E. Church**

July 14

THEME: *Jesus Quieted the Storm*

WORSHIP CENTER: Follow plan for July 7

PRELUDE: "Tell Me the Stories of Jesus"

CALL TO WORSHIP: "We love him because he first loved us." Sing, "If Ye Love Me."[2] Add, "Jesus said, 'Peace, be still.' "

SCRIPTURE: Mark 4: 35-41

OFFERTORY: Teach words of, "Gifts of Love." Sing it softly with them, several times, while the offering is being taken. Sing again as the offering is finally brought to the worship center.

LEADER:

Allow some of the children to dramatize the Scripture story, Mark 4:35-41, perhaps while one of them re-tells the story. When this has been done, the Leader may add some remarks about Jesus' lack of fear because he understood God was always with him, and knew that even the storm was not as great as God was. Teach the verse of "Tell Me the Stories of Jesus" that begins "Tell me, in accents of wonder, how rolled the sea." Then sing the first verse and this one.

QUIET PRAYER: "Our God, help us to be still inside, just as the storm became still, so that we may hear you speak." Amen.

POSTLUDE: "Tell Me the Stories of Jesus"

July 21

THEME: *Jesus Healed the Blind Man*

WORSHIP CENTER: As above

PRELUDE: "Tell Me the Stories of Jesus"

CALL TO WORSHIP: "Ye are my friends if ye do whatsoever I command you." Sing, "If Ye Love Me."

LEADER:

"Jesus is our friend. He has always been a friend. He not only told other people what to do, but he remembered our heavenly Father's commandments, and remembered to do them. He always remembered to be kind."

Tell the story of the Scripture, Mark 10:46-52. Emphasize some of the following points: Jesus' stopping to listen, and to see what the man wanted; the people's love and faith in Jesus as they told the man, "Be of good cheer"; the blind man's doing *his* part, and springing up without waiting; his belief in the help Jesus could give him.

HYMN: "Fairest Lord Jesus" (first verse)

PRAYER: Quiet time, to tell Jesus how glad we are to have him for a friend, and to thank him for helping us when we ask him the right things.

OFFERING: "Gifts of Love"

SONG: "Jesus Loves Me"[1]

BENEDICTION:

May the Jesus whom we love,
Friend of people everywhere,
Teach us of our God above,
And help us our own love to share.

POSTLUDE: "Fairest Lord Jesus"

July 28

THEME: *Jesus Blessed the Children*

WORSHIP CENTER: Plockhorst's, "Christ Blessing Little Children" or A. Simeoney's, "Suffer the Children to Come Unto Me." (The children will probably find the latter a bit more intriguing, since they do not see it so often.)

PRELUDE: "Tell Me the Stories of Jesus"

CALL TO WORSHIP: Use the verses of the previous Sunday, singing the responses learned. Add "Suffer the little children, etc.," and learn verse 2 of "Tell Me the Stories of Jesus."

PICTURE INTERPRETATION: The interpretation for either of the pictures referred to above will be found in *Christ and the Fine Arts,* by Cynthia Maus, published by Harpers.

OFFERING: "Gifts of Love"

Quiet Prayer

HYMN: "Tell Me the Stories of Jesus" (first three verses)

BENEDICTION: Same as for previous Sunday

POSTLUDE: "Jesus Loves Me"

August Programs

THEME: *Remembering God*

August 4

THEME: "*When Morning Gilds the Skies*"

WORSHIP CENTER: Picture, "Song of the Lark"[3]

PRELUDE: "When Morning Gilds the Skies"[1]

CALL TO WORSHIP: "In the beginning God created the heavens and the earth." Sing, "Enter Into His Gates"[1]

SCRIPTURE: (Unison) As much as the children know of Psalm 100.

PICTURE INTERPRETATION: "Song of the Lark"

Note the happiness of this French girl working in the field in the lovely morning. Her sickle is in her hand. Suddenly she hears something, and stops her work. Her apron is not yet full of the wheat heads which she is gathering, but she listens, and she hears a bird, high in the sky. (Perhaps the children will be able to see it in the picture.) The bird is singing a glad morning song, a praise song to God. We feel sure that the girl has learned to love the fields and birds and all the wonders of God's beautiful world. Her face seems to show her love and gladness. We hope that she is remembering to thank God in her heart as she stops and listens, and we believe she is.

Perhaps this is the song she is singing, ("When morning gilds the skies, etc." Sing it through, and then let the children learn it.)

OFFERING: Play the above song softly as

* Director of Religious Education, First Presbyterian Church, Niles, Michigan.

[2] *Primary Music and Worship for Church School and Home,* Presbyterian Board of Christian Education. 1930.

[3] If pictures are not available from church school collection or from a public school, order from your denominational book store. The International Council does not carry pictures.

offering is given, then sing the Doxology as the offering is brought forward.

PRAYER and BENEDICTION: "May the Lord bless us and keep us, and open our eyes and ears to all the wonders of his beautiful world. May our hearts and lives show forth his praise. For Jesus sake, Amen."

POSTLUDE: "When Morning Gilds the Skies"

August 11

THEME: "*Now the Day Is Over*"

WORSHIP CENTER: "The Angelus," by Millet[4]

PRELUDE: "When Morning Gilds the Skies" and "Now the Day Is Over"

CALL TO WORSHIP: "In the beginning," etc. (Genesis 1:1) "The Lord our God is a great God."

HYMN: "When Morning Gilds the Skies"

PICTURE INTERPRETATION: "The Angelus"

In the morning, and during the day, and in the evening time we remember God. Last Sunday we talked about the picture of the girl working in the field in the early morning, who stopped to be glad and to thank God when she heard the lark singing and praising God too. Today we see some other people who have been working in the field all day. Their wheel-barrow is loaded, and so is their basket. (They have potatoes in their basket.) In the distance is the little church. As evening time comes the bell rings, and they hear it coming across the field. The bell is a call to the people to pray. These people hear it, and right there in the field they stop, and talk with God. This picture is called "The Angelus," and the bell is called "The Angelus," or evening bell. In the morning and in the evening, we too, as boys and girls in this country can stop and remember our heavenly father and his goodness to us. There is an evening prayer song that goes like this: (Teach the first verse of "Now the Day Is Over," found in almost any hymnal)

OFFERING: Play "Now the Day is Over," very softly.
Doxology

PRAYER AND BENEDICTION: "May God our father bless us as we remember him in the morning time and in the evening. Amen."

POSTLUDE: "Now the Day Is Over"

August 18

THEME: *Jesus by the Sea*

WORSHIP CENTER: "Jesus by the Sea," by Alexandre Bida[5] (small prints, Wilde's Bible Pictures No. 539)

PRELUDE: "Now the Day Is Over"

HYMNS: "When Morning Gilds the Skies" (first verse) "Now the Day is Over" (first verse)

PICTURE INTERPRETATION: "Jesus by the Sea"

Each Sunday in this month we have been thinking of remembering God. We talked of the girl in the field in the early morning, and of the people working in the field when evening had come and the sun was beginning to set. All of them remembered God. Today we have a picture of Jesus, sitting by the seaside. He, too, is remembering God. Jesus never forgot God. He knew him even better than he knew the people around him. He talked things over with God, his heavenly Father, and God told him what to do, and helped him to do it.

Jesus loved the sea. He had spent most of his life near it. He was not afraid of it in the storm, you remember, and I'm sure he loved it when it was calm. Jesus often went away by himself for a while, so he *could* be quiet and remember God more easily. If we ask him, and think of him, Jesus will help us, even when we are children to think of God, and to know what he is like.

Part of the song we sang last Sunday goes like this: (Sing Verse 2 of "Now the Day Is Over" and have the children learn it.)

OFFERING: "Praise Him, Praise Him"

CONVERSATION: Let the children talk a bit about quiet times that have made them or let them think of Jesus, and of God. Try to follow this with an experience of quiet prayer.

HYMN: Sing softly first and second verses of "Now the Day Is Over"

BENEDICTION: "May the Lord bless all his children. May we keep him in our minds and hearts at all times. For Jesus' sake, Amen."

POSTLUDE: "Now the Day Is Over"

August 25

THEME: *The Child Samuel*

WORSHIP CENTER: "The Child Samuel," by James Sant[3]

PRELUDE: "When Morning Gilds the Skies"

CALL TO WORSHIP: "Enter into his gates with thanksgiving, and into his courts with praise." (Unison) Follow this with the sung response, in unison.

PICTURE INTERPRETATION: "The Child Samuel"

Ask the children to tell of the different people they have thought of in their worship services during the month, and where they were when they were remembering God. (Sing the song that was learned with "Song of the Lark," "When Morning Gilds the Skies." Sing the one learned with "The Angelus" and with "Jesus by the Sea," "Now the Day Is Over."

Tell the story of Samuel, who remembered God so often, and knew him so well that he was able to hear God's voice speaking to his heart. Tell how he finally realized it was God speaking, and answered him. Speak of the beauty of his face, and of his eyes. Tell of his courage in following out God's commands, of his going to Eli with God's message. Speak of Samuel's later becoming a great leader of his people, a man who always listened to the voice of God, and who always obeyed God, even though it might be hard to do.

Bring this home to the children by letting them feel that as they reach out to God in gratitude and friendship, he will speak to them in their hearts, and help them to do the things he wants them to do, if they will only let him. Remembering God in the right way brings obedience to God, and that is the happiest thing in life.

PRAYER: (Ask God to help us to not be too busy to remember him. Thank him for helping us to obey when he tells us what he would have us do. Say quietly, with heads bowed, "We love him because he first loved us." "The Lord our God is a great God." "God is love.")

OFFERING: "When Morning Gilds the Skies" (Sing as offering is taken.) Doxology

BENEDICTION: "May your blessing be upon us, our Father, as we put our hand in yours. We know you will take us where you want us to go. We want to go with you because we love you. Amen."

POSTLUDE: "If Ye Love Me"

Junior Department

*By Doris Clore Demaree**

For the Leader

This month suggested programs are included for both July and August. In order to conserve space we have included a minimum of suggestions to the leader for guiding the worship experience. You will want to add any thoughts or statements that will add to the ease of transition from one part of the service to another.

For your worship center in July you will want to use the "Head of Christ" by Sallman, the "Head of Christ" by Hofmann, or any other loved picture of Christ that does not contain too many details or additional figures.

In August you will want a copy of "Hilltop of Nazareth" by Elsie Anna Wood. If you do not have this picture it should be ordered from your denominational book store well in advance of the month so that it may be framed and ready for your August services. It is inexpensive, attractive to juniors, authentic in setting and a work of art: just the sort of picture you will want to use frequently with your juniors.

During these two vacation months some of your juniors will be away. Your department may be much smaller than usual. This should not mean any slackening upon your part to make the worship period a time of real spiritual experience for your juniors. Plan the services carefully. Make use of any special opportunities for helpfulness to them such as guidance in leisure time activities. Let them share in the planning as much as possible. Make each service unhurried, reverent and inspiring.

*State Chairman Children's Work (Disciples). Writer. Rural church children's worker, Franklin, Indiana.

July Programs

THEME FOR JULY: *His Work to Do*

July 7

THEME: *Adventuring with Jesus*

PREPARATION FOR WORSHIP: Brief conversation about the picture of Jesus being used and why they like it.

CALL TO WORSHIP:
First Junior—Psalm 57:9-10
Second Junior—Psalm 96:11-13a

HYMN OF PRAISE: "Morning Hymn" (stanzas one and two)

PRAYER: The Lord's Prayer

OFFERING SERVICE: (Have a committee or class of juniors to plan this.)

TALK: "Brothers of the World"

Jesus came to be a brother of all the world. He was determined to be just that no matter what it cost in pain and weariness, in sorrow and ill-treatment, even death. Jesus was true to his determination. Joyfully and bravely he became a brother to all.

HYMN: "Brother of All the World" (first stanza only)

Just before Jesus left his friends he said to them, "Go into all the world. Teach everyone to do the things I have taught you. I will be with you always."

So his friends went out to follow him. They too would be brave for others. They too would be kind to all men. They too would be brothers to all the world no matter what happened. They knew it would not always be easy but they also knew that to be a good follower of Jesus was the most wonderful thing they could do. Jesus would be with them everywhere.

HYMN: "Brother of All the World" (second stanza)

And still his followers go forward to be brothers of all the world. In our land and in other lands there are many of them who are determined to win the world for Christ by the kind deeds they do, by loving and sharing, by being like Jesus. It is not always easy for them. Sometimes they are put into jail or forced to work hard at unimportant tasks. Sometimes they are given very dangerous work to do like dropping by parachute to fight forest fires. Some of them care for the sick without pay or go hungry or suffer certain diseases so that doctors can learn more about ways to care for people like that. Followers of Jesus are determined to do all that they can for Jesus and for others. In that way they show they are indeed "brothers of all the world."

HYMN: "Brother of All the World" (third stanza only)

LEADER:

It is no easy task to serve the Christ. It is no easy task to be a brother to all the world. It is an honorable work. It is an adventure of the finest. We can be adventurers with Jesus if we determine to live like him in everything we say and think and do. He will be with us always, giving us strength and comradeship, leading us ever on to do God's will. The last stanza of our hymn is a request that Jesus give us strength to go with him in this glorious adventure to be brothers of all the world. In the quietness you will read these words and think of what they really mean.

QUIET TIME: (Allow time for each child to read the last stanza of the hymn.)

LEADER: Let us sing this stanza with our voices and with our hearts.

HYMN: "Brother of All the World" (Last stanza only)

PRAYER:

God, our Father,
Help us to be brothers to all the world
As Jesus was their brother.
Help us to remember
That as we adventure with Jesus
He is with us always.
In Jesus' name. Amen.

July 14

THEME: *Discoverers All*

PREPARATION FOR WORSHIP: Soft music of hymn "Brother of All the World"

CALL TO WORSHIP: As for first Sunday, using different juniors.

HYMN OF PRAISE: "All Things Praise Thee"

PRAYER:

All things praise thee, God of love.
We would praise thee, too:
With our voices in song,
With our hearts in love,
And with ourselves in service to thee.
Amen.

OFFERING SERVICE: As planned by committee.

POEM:

DISCOVERERS

Some discovered lands afar,
And some discovered gold.
Some discovered germs and stars,
And secrets very old.
God planned a world like that
With work for all to do,
And that's the reason you and I
Can be discoverers, too.
We may not find new land or gold,
Or chart a brand new star,
But we can be discoverers
Right now just where we are.

D.C.D

FROM THE BIBLE: (By three juniors)

Job 37:14b
Psalm 19:1-2
Psalm 104:24

LEADER:

As we look at God's world we see anew beautiful wonderful things. We think, "How great and wonderful is God." We discover new ideas. The psalmist looked at the tree standing beside the river. He saw it drink the water and so grow and produce fruit, much fruit. He saw the grain harvested from the chaff which surrounded it. The chaff was light in weight. It had no value. It was blown away by the wind. The psalmist discovered a new thought. He put his thought into words.

FROM THE BIBLE: Psalm 1

LEADER:

DISCOVERING PEOPLE

Jesus was constantly discovering good in people no matter how bad others may have thought them. Do you remember the story of Zachaeus? The people about him thought he was all bad but Jesus went home with him for dinner. He discovered that Zachaeus was not all bad at all. In his heart Zachaeus had possibilities for kindness and love. He said, "Jesus, I'll give one-half of all that I have to the poor. If I have ever taken any money from anyone that I shouldn't have taken I'll give him four times as much as I took."

We, too, can discover goodness and kindness and love in the hearts of people if we will look. Many times we can discover it in unexpected places.

John was a gruff old man. Boys and girls were just a bit afraid of him because of his gruffness. Men and women thought he was interested only in himself. One day they discovered differently for they learned that every year John gave a great deal of money to the Salvation Army.

Aunt Mary was an old, old lady. She had a lot of money but she seemed never to spend any of it, never to give any of it away for others. Aunt Mary kept it in the bank. People thought she was selfish. When she died they learned that she had saved her money so that there would be something to keep her while she was old, for she had no family to take care of her. In her will she made plans for all her money to be given to her church.

Sally was the new girl at school. Her clothes were clean but they weren't made like those of the other girls. Sally's face was black and the faces of the others were white. The boys made fun of Sally. The girls walked on the other side of the street and left her out of the games. Sally acted as if she didn't care. Sally even threw rocks at them to show she didn't care. But Sally did care. One day Mary asked her to play ball with her. Sally could catch the ball every time. Sally knew a new game. It was fun. Sally was fun. The boys and girls discovered that clothes or color of skin do not make a person good or bad, do not make a person fun to play with. They discovered it is what a person really is that counts.

We can all be discoverers if we will.

HYMN: "God Loves His Children Everywhere" (Finish with the new stanza below. Have it written on the blackboard.)

It makes no difference where we live,
Discoverers we can be.
New things we find most anywhere
In heart of friend, in world so fair,
God has new things to see.

D.C.D

PRAYER: That God will help us to be discoverers of good things day by day.

July 21

THEME: *It Is God's Time, Too*

PREPARATION FOR WORSHIP: As for second Sunday

CALL TO WORSHIP: As for first Sunday but with different juniors

HYMN OF PRAISE: "With Happy Voices Singing"

PRAYER: As for second Sunday

OFFERING SERVICE: As planned by committee

CONVERSATION:

Let the juniors talk about the things they have been doing or planning to do during the vacation weeks. Some will be doing things with their hands. Some will be seeing new places. Some will be learning new skills. Some will be wasting their time doing nothing. What will they have when the summer is over? Interesting collections, new toys, useful or decorative objects, new skills, better health, increased strength and the like? or nothing? Is it important that we use our time wisely? Do our work well? Jesus was a good workman.

HYMN: "My Master Was a Workman" (Found in many hymnals)

LEADER:

Long before Jesus grew to be a master workman he must have chosen his work well. He realized that his time was God's time, too, that he must use his time for work that God would call good, God's work.

HYMN: "O Master Workman of the Race" (First stanza only)

LEADER:

There are many people in our world who are using God's time well. They are working that others may have food, well made furniture, useful machinery, strong clothes. We thank God for these workers.

HYMN: "For the Workers in the Mill" (All but last stanza)

LEADER: Let us ask God to help us choose our work wisely, to do it well, and to use his time as he would have us do.

HYMN: "O Master Workman of the Race" (Last stanza with amen.)

July 28

THEME: *His Work to Do*

PREPARATION FOR WORSHIP: As for second Sunday

CALL TO WORSHIP: As for first Sunday with different juniors

HYMN OF PRAISE: "All Things Praise Thee"

PRAYER: As for first Sunday

OFFERING SERVICE: As planned by juniors.

LEADER: Jesus did the work of his Father, God.

FROM THE BIBLE: John 5:2-17

LEADER: Jesus said that his followers would do even greater works than he.

FROM THE BIBLE: John 14:12

CONVERSATION: about ways in which people

HYMN: "O Master Workman of the Race"

today are doing greater work than he: in medicine, helpfulness, lovingkindness, etc.

PRAYER: That we always be good followers of Jesus and fellow-workers with God.

August Programs

THEME FOR AUGUST: *Our God*

August 4

THEME: *Maker of the Universe*

PREPARATION FOR WORSHIP: Soft music of first hymn

CALL TO WORSHIP:

Maker of the universe,
Hear our song of joy!
Maker of the universe,
We would worship thee!

HYMN OF PRAISE: "Maker of the Planets" or "My God, I Thank Thee"

OFFERING SERVICE: As planned by a committee of juniors. Make sure they choose some new materials.

LEADER:

Have you ever gone into a quiet woods and listened to the song of the birds? the hum of bees, the rustle of the leaves and the ripple of the waters? Have you ever climbed to the top of a great hill and looked over the valley spread before you? Did you ever go into a cave and see the wonders there or lie upon the grass some summer evening and gaze above you at the twinkling stars? God, our Father, made all these things. They are his and speak his praise.

HYMN: "This Is My Father's World"

FROM THE BIBLE: Have a committee of juniors to choose verses or passages from the Psalms that speak of God's world.

PICTURE STUDY: "Hilltop of Nazareth" by Elsie Anna Wood.

Let juniors talk about the picture. Suggest that Jesus must have spent many long hours lying upon the hilltop of Nazareth looking at the stars or standing at the edge of the hill gazing into the distance. Below him lay Nazareth village, far beyond him are the blue hills of Samaria. How often he must have seen all this and thought, "God, our Father, made these hills and valleys, the blue sky and the stars. God, our Father, is very great and wonderful." Many times he must have thrown out his arms in wonder and admiration, in reverence and worship, in happy fellowship with God.

STORY: If a story is desired tell in your own words the story found in chapter 2 of *The Hidden Years* by John Oxenham. (Found in many public libraries.)

LEADER: This is our Father's world. It speaks his praise.

HYMN: "Holy, Holy, Holy! Lord God Almighty!"

PRAYER: Of thanksgiving and reverent wonder for God's greatness and his lovingkindness.

August 11

THEME: *Our Father*

PREPARATION FOR WORSHIP: Soft Music of "A Call to Worship"

CALL TO WORSHIP: "A Call to Worship"

FROM THE BIBLE: Psalm 98:4-9a

HYMN OF PRAISE: "Maker of the Planets"

OFFERING SERVICE: As planned by juniors.

HYMN: "This Is My Father's World"

POEM: "In Summer Fields" *(Hymns for Junior Worship)*

LEADER:

God, the Creator, is more than just a maker of a great and wonderful universe. Jesus said he is our Father. "Pray, 'Our Father,'" he said. "My Father Worketh until now," "I am like the Father," "When you have seen me you have seen the Father," he said at other times.

A father is loving and kind. God is like that. A Father wants his children to do right. God is like that. A father will help his children if they will let him. God is like that. God, our Father, not your Father only or my Father only, not just the Father of Americans but Father of all people everywhere. God is our Father.

HYMN: "Joyful, Joyful, We Adore Thee"

PRAYER: Of thankfulness that God is our Father and of petition that he will help us always to be good children.

August 18

THEME: *Our Help*

PREPARATION FOR WORSHIP: Soft music

CALL TO WORSHIP: As for second Sunday

FROM THE BIBLE: As for second Sunday

HYMN OF PRAISE: "Holy, Holy, Holy! Lord God Almighty"

PRAYER: The Lord's Prayer

OFFERING SERVICE: As planned by juniors

LEADER:

From the very beginning of time there always has been God. He has helped people and loved them always. Always this shall be true, forever and ever and ever. Long ago the Psalmist thought of this truth. It was a good thought, and he sang it to himself.

FROM THE BIBLE: Psalm 90:1

LEADER:

More than two hundred years ago Isaac Watts wanted people of his church to sing this truth. He had the words of the psalmist but he didn't have the psalmist's music. He put the thought into other words that would fit a tune that William Croft had made.

HYMN: "Our God, Our Help In Ages Past" (first stanza only will be read at this time.)

LEADER:

The psalmist looked about him at the hills. They were old and worn. They had been there for many long years. "Before these hills were, there God was," he thought. He sang about that.

FROM THE BIBLE: Psalm 90:2

LEADER: Isaac Watts put that in his song, too.

HYMN: Read second stanza of hymn.

LEADER:

The psalmist looked about him at the hills. He was thinking again that they had been there a long, long time. "Many centuries have passed since God made the world," he said, "hundreds and hundreds of years. It has been a long, long time." Then he had the most wonderful thought of all, "It hasn't been long to God. Even the beginning of the world does not seem long ago to God because a thousand years to him is no longer than the night is to me." He had to sing about that, too.

FROM THE BIBLE: Psalm 90:4

LEADER: Isaac Watts put that into his song, too.

HYMN: Read third verse only of the hymn.

FROM THE BIBLE: Psalm 90:1,2,4 (Read in unison by the juniors.)

HYMN: "Our God, Our Help In Ages Past" (sing entire hymn.)

PRAYER: That God will indeed be our help throughout every day.

August 25

THEME: *Our Guide*

PREPARATION FOR WORSHIP: Soft music

CALL TO WORSHIP:

Maker of the universe,
Hear our song of joy!
Father of all nations,
Hear our words of praise!
Our Father God, our Help, our Guide,
We praise thy holy name!

HYMN OF PRAISE: (Choose from praise hymns used this month.)

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CATHEDRAL PICTURES - SAINT LOUIS 3

PRAYER: The Lord's Prayer
OFFERING SERVICE: As planned by juniors
HYMN: "This Is My Father's World"
FROM THE BIBLE: Psalm 90:1,2,4
HYMN: "Our God, Our Help in Ages Past"
TALK:

LET US CHOOSE GOD'S WAY

In the beginning God made the world and all that is therein. He put people into the world. He made them so they could choose how they would act, what they would say and think. God must have hoped they would listen to him and do his will but he gave them power to choose.

Sometimes Mother says to you, "Choose what you will wear today." She hopes you will choose to wear play clothes if you are going to play, or go-to-church clothes if you are going to church but she lets you choose even if you choose the wrong thing to wear.

God gave his children power to choose. Sometimes they thought about him and lived close to him so that they chose his way to live. Sometimes they forgot about God. They seemed to forget him more often than they remembered. God must have been sad about the things his children were choosing. Many ugly things happened to them because they were doing wrong. If they had chosen God's way these things would not have happened.

At last he sent Jesus to help his people. Some listened to Jesus. Others wouldn't pay any attention to him. So it is today. God still will be our guide if we will let him. He guides us through his truths in the Bible. He guides us through the teachings of Jesus. He guides us through the good thoughts of our hearts. Let us listen to him and follow his guidance.

PRAYER HYMN: "Father, Lead Me Day by Day"

Intermediate Department

*By Charlotte C. Jones**

THEME FOR JULY: *Truth*
THEME FOR AUGUST: *Goodness*

For the Leader

Appropriate themes for the summer months, when many are studying at camps, conferences, and institutes, might be *Beauty, Truth* and *Goodness.* Having already introduced *Beauty,* in the June services, let us now consider *Truth* and *Goodness,* in July and August, with such possible treatments as are outlined in the following suggestions. These have been grouped together in order to conserve space and at the same time facilitate the planning of your own worship outlines for the next two months.

JULY THEMES:

July 7: *The Beauty of Truth*
July 14: *The Strength of Truth*
July 21: *Seeking Truth in Nature*
July 28: *Following Spiritual Truth*

AUGUST THEMES:

August 4: *A Goodly Universe*
August 11: *Goodness in Humanity*
August 18: *The Good Life*
August 25: *The Goodness of God*

HYMNS:

For the four Sundays in July these might include:

July 7: "I Would Be True," and "Dear Lord and Father of Mankind."

July 14: "Be Strong! We Are Not Here to Play," and "Believe Not Those Who Say."

July 21: "God of the Glorious Sunshine," and "God Send Us Men."

July 28: "Once to Every Man and Nation," and "Rise Up, O Men of God."

Those for August might be such as:

August 4: "The Heavens Declare Thy Glory," "All Creatures of Our God and King" (sung by the choir) and "This Is My Father's World."

August 11: "For the Beauty of the Earth," and "The Touch of Human Hands."

August 18: "Lord, We Come with Hearts Aflame," and "Love Thyself Last."

August 25: "Joyful, Joyful, We Adore Thee," and "Let the Whole Creation Cry."

CALLS TO WORSHIP:

July 7: "Worship the Lord in the Beauty of Holiness," (sung by the choir)
July 14: Psalm 24: 1,3,4 (by two voices)
July 21: "Gloria Patri" (by choir)
July 28: Psalm 117
August 4: Psalm 24:1, 2
August 11: Psalm 24: 1, 3, 4
August 18: Psalm 24:1-5
August 25: Psalm 118:1

SCRIPTURE PASSAGES:

In July these might begin and end with Philippians 4:8, which contains the thought for all three of our main themes. For the Scripture on the second Sunday, see the story from the Apocrypha, I Esdras, chapters 3 and 4, retold below under the title "The Strength of Truth."

In August choose for the first Sunday a favorite nature Psalm; for the second, the story of the Good Samaritan, Luke 10:25-37; for the third, Psalm 1; and for the fourth, the story from Isaiah of God's precious gifts, called "Without Price," in story outline below.

STORY SUGGESTIONS:

The story titles refer to stories given below:

July 7: "The Story of Onesimus"
July 14: "The Fearlessness of Micaiah"
July 21: Tell about such people as Pasteur while formulating the germ theory of Mme. Curie discovering radium, obtaining facts from story books or encyclopedias.
July 28: "Luther Discovers a Great Truth"
August 4: "God's Troubadour" (Read up and tell more about St., Francis)
August 11: "Good for Evil"
August 18: "The Law of Love" (Kagawa)
August 25: Work out together a dramatization of the story of "The Good Father," from Luke 15:11-24.

Stories

THE STRENGTH OF TRUTH

One day Darius, king of Persia, was awakened by the loud voices of three young men who stood on guard outside his door. Instead of telling them to be more quiet, he listened to see what they were arguing about.

"I am sure I am right," said one, "and to prove it, suppose we each write a sentence telling what we think is the strongest thing in the world. These we will place under the King's pillow, so that when he sits in judgment tomorrow with the three princes of Persia he can decide which of us is right."

(Deciding upon this, the three write as follows: "Wine is strongest;" "The king is strongest;" "Above all, truth beareth the victory." The next day the king reads these from his judgment seat, calling upon the young men to defend them. The first says wine is strong, because it makes fools of the greatest men even; the second says the king is mighty above all, because he orders others to do his will; while the third says that truth is above everything, because both wine and the king may be evil, but truth is always strong and just. All recognize that the third is right, and shout, "Great is truth, and mighty above all things.")

WITHOUT PRICE

Over in the East, where the long caravans of camels cross and recross the desert country with their loads of merchandise, there are many very precious things. There are rich and gayly colored silks; there are gold and silver bracelets, chains, and rings; there are precious stones, worth a king's ransom; there are rare spices and ointments; there are curiously carved ivory ornaments, and boxes of ebony inlaid with gold or mother-of-pearl. And a great many other beautiful and costly things besides—more than could be named even! But there is one thing which a caravan always carries that is far more precious on the desert than anything else, and for which they would gladly give up all their other wares, if it came to choosing. Can you guess what it is? To have it on a long hot journey means life; to be without it, death. Is it any wonder it is so precious? What would not one be willing to pay for so valuable a treasure? And yet the prophet of Jerusalem stands forth in the crowded market-place and calls to all who wish it to come and have it without money and without price. This is what he says: (Read Isaiah 55:1.)

Such a call must indeed have attracted many, for whoever heard of buying water in that land without money? In desert countries it is very precious. The prophet soon has about him a large crowd, wondering who would be so foolish as to give away life-giving water. Then the prophet says there is something even more precious than that; the love and mercy of God for his children. And that, too, is free; all may have it who desire, and without price. It comes down as the rain from heaven which waters the earth to make it fruitful. So great is God's goodness that it seems as though the very mountains and hills themselves are singing, as they re-echo the joyous song of those who have found these gifts of the loving Father.

THE STORY OF ONESIMUS

It was a gloomy night, and Onesimus, having just finished his work, was preparing to creep up to his little loft to rest, when a stern voice called to him out of the darkness.

"What wilt thou, Archippus?" asked Onesimus impatiently.

"The master has sent for thee," was the quick reply. "He has an errand for thee to do."

"What!" thought the lad to himself, "another errand, and at this time of night?"

He paused long enough for the other man to be well out of hearing, and then in hot anger stamped his foot upon the ground. He just would not stand for it! Old Philemon must think there was no limit to one's strength and patience! It didn't pay anyway;

* Worker with intermediates; wife of pastor of Central Church, Worcester, Massachusetts. Contributing Editor, *Children's Religion,* Pilgrim Press.

the more one did, the more was expected. What if he was bound to serve his master? He was tired of obeying every time he was called upon. All day long he had been thinking it over, growing more and more rebellious at the idea. Why couldn't he be free to come and go as he pleased, as others did? Yes, he had made up his mind; he would not stand for it another day, not for another hour even. He would run away!

(He decides to go to the great city of Rome where he can hide until he finds work. But for this he needs money, and steals from his master. Months later, with his money spent, he finally finds work, but again as a servant instead of becoming a soldier as he wished. His present master is not even a free man, but a prisoner of the very Roman soldiers Onesimus envied. Days pass; gradually a change comes over Onesimus, as the aged prisoner for whom he works seems to have a strange influence upon him. For the first time he seems to think clearly about the value of being free in spirit if not in body. He feels ashamed of his theft and longs to throw off the burden of it from his conscience.

(One day his chained master asks him to deliver a very important letter, and gives him money to take it to a distant place, saying he can trust him to do this better than one of the soldiers outside, who is also about to depart on a campaign there. Onesimus is very happy to think he stands higher in the master's sight than even a Roman soldier. He vows to be trustworthy this time and not dishonest as before, feeling a great relief at confessing at last his guilt. To his surprise the master seems to know all about his past, and says the letter is for none other than Philemon, an old friend.)

Onesimus stood speechless. Should he go back to Philemon? How could he? He had no money to give him, to replace that which he had stolen. But, as if in answer to his thought, the prisoner added, "And as for what you owe him, I have told him to charge that to my account, and I will pay it all. But he won't. You see, he insists that he owes me the greatest debt of all—his own self, his true self, which he found in the service of our beloved Master, the Christ."

"Then I will gladly return to Philemon," answered Onesimus at last. "Even were he the harshest of masters, I could work for him gladly, for that strange joy which comes from doing one's best and being honest—that joy which I have learned from serving you, and which I now feel at the thought of being able to serve the Christ also."

"You will indeed serve him, Onesimus, in working well for Philemon once more. But no longer as one bound to a master. You now go forth to be with him in love, as a brother. See, I myself, Paul, the aged prisoner, have written it with my own hand. But now Philemon awaits you; I must not keep you from him longer. Go, and may God's peace go with you!"

So back to his first master went Onesimus, who now received him as his own brother, not only because of his good friend, Paul, but because they both had become willing servants of the same Lord and Master, Jesus the Christ.

(From Paul's Epistle to Philemon)

The Fearlessness of Micaiah

"Come quickly, Micaiah, thou son of Imlah! The king hath sent for thee."

"What would Ahab with me?" questioned Micaiah. "Thou knowest he hath no liking for me."

"Listen now, Micaiah," was the reply of the messenger. "Jehoshaphat, the king of Judah, hath promised to go to battle with him against Syria, if some prophet of Jehovah saith they will be victorious. Therefore hath he called together all of the prophets of the realm, four hundred of them, to inquire what the outcome shall be."

"And what said the prophets?" asked Micaiah, a trifle scornfully.

"That he would be victorious," answered the other.

"Well, and wherefore is he then not satisfied? Why need he wait any further?"

"Thou knowest, Micaiah; although he supporteth these prophets, he doth not altogether trust them. Moreover, Jehoshaphat of Judah seemed not to be satisfied. He asked for still another prophet, one of Jehovah, and the king bade me find thee."

"Well, it will not take me long to tell him what fate awaiteth him—justly so, moreover, for all his wicked deeds!"

"What, Micaiah! Wilt thou again prophesy evil? Then will the king be more angry than ever with thee. Dost thou not see what a chance this should be for thee to regain his favor? Only prophesy good of him—that he will be victorious and return in his might from the battle, with much spoil—and he will be pleased. Add thy words to those of the other four hundred who have already prophesied in this manner, and he will be satisfied, and reward thee greatly!"

"What care I for rewards?" asked Micaiah impatiently. "I shall tell him what I think to be the truth—the words the Lord would have me to speak!"

(Micaiah is taken before the two kings as they plan for the war against Syria. Before them stand a host of false prophets encouraging them to go forth to certain victory. Ahab asks Micaiah for his opinion. At first he mockingly says the Lord will surely prosper such a mighty king. Ahab angrily

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demands that he tell what he really thinks, and Micaiah then delivers the prophecy in I Kings 22:17. Ahab refuses to believe he will be killed in battle, and orders Micaiah to be imprisoned and fed only bread and water until he returns victorious.)

Not many days after that Micaiah was sitting in his prison wondering if it paid to tell the truth as he saw it, or if it would have been better after all to flatter the king as did the others.

"No," he finally decided, "I could not say he would conquer when there was no chance of his doing so. If he had only listened to the truth and not gone to make war upon Syria, all would have been well."

Just then a cry arose in the street, followed by a low wail which grew louder and louder.

"The king, the king!" mourned the people. "He hath fallen in battle! King Ahab is dead! What is to become of us now? Surely we shall all be taken prisoners by the Syrians!"

"Fear not, my people," called a voice. "Your king hath indeed fallen, but ye yourselves are safe."

It was Micaiah, calling to them from his prison. And now the people fell back in awe, and listened to him eagerly.

"The prophet!" cried one. "Micaiah is the only true prophet of the Lord, for he hath indeed spoken truly concerning the king. Release him, and let us henceforth hearken unto his words. He will tell us what to do, and how best to serve the Lord!"

Then once more they brought the prophet out of his prison, and with joy in his heart he spoke to them gently, telling them the things he believed the Lord would have them do. And this time they listened to his words, for they now knew he spoke only the truth.

Luther Discovers a Great Truth

Over four hundred years ago there lived in Germany a young scholar named Martin Luther. He had thought to prepare himself for the priesthood, and even made a pilgrimage to Rome to gain favor by crawling (on his knees) up the Santa Scala, or sacred staircase—a long flight of stairs leading to a shrine—as this was thought to bring great spiritual benefit to worshipers. It was there, still upon his knees, that Luther did indeed receive his reward. But it was the reward of much hard thinking. For suddenly there flashed through his mind these words: "The just shall live by faith." Realizing this truth and that true religion consists in a man's attitude, rather than in any outward forms of penance, he returned to his people to teach them honestly some of the things he had discovered for himself.

(He is summoned before the Pope's representative at Worms to account for his heresy, or beliefs different from the teaching of the Church at that time. Knowing that heretics were usually burned alive, his friends try to persuade him to run away instead, but he answers, "I am going to Worms, even if there are as many devils there as tiles on the roofs." He is found guilty at the trial, and threatened, but he bravely stands his ground, saying, "I refuse to take back a single syllable of what I have written, since it is not right to act against conscience. Here I stand; God helping me I cannot do otherwise." The emperor then decrees that any who wished might seize Martin on his way home.)

Sure enough, as he was riding through a lonely forest a masked band suddenly appeared and claimed him as their prisoner. He was led up a wild and rocky mountain path into a lonely fortress castle. But when the owner of the castle appeared he turned out to be none other than a brave knight who was a good friend of Martin's, and who had kidnaped him to protect him from his enemies. For a long time Luther lived at the castle of his friend, and there he translated the Bible into the language of his people that they might read for themselves the words of Jesus, and learn to live according to his laws.

(Compare with a modern Martin—Niemoeller, who also decided to stand firm for spiritual truth against the evils of the Hitler rule, suffered long years of imprisonment in concentration camp as a result, but lived to bring spiritual leadership to his people long after their evil ruler had perished.)

God's Troubadour

Many years ago there lived over in Italy a man who loved all things in nature. He loved the bright warm sunshine; he loved the moon, the stars, the clouds, and the wind. So as he traveled about seeking to do good, he sang over and over to himself of all these things, until finally they wove themselves into a kind of song, called the *Canticle of the Sun,* which is so beautiful that it is chanted even today in many places. It has often been translated into English, something like this. (Read hymn, "All Creatures of Our God and King." Tell also about his friendship with God's creatures, the birds, to whom he preached, and even a wolf, whom he persuaded not to frighten the children. Then read the hymn, "Little Things that Run and Quail," as in the spirit of Saint Francis.)

Good for Evil

There is a famous story of a man who was imprisoned and given a heavy sentence for stealing a loaf of bread that he might feed his starving brothers and sisters. Theft was considered a great crime in those days. A thief broke one of the ten commandments. Now we consider the fifth commandment, about killing, one of the most serious ones to break, but in the olden days theft was punished about as severely as was murder, and even debt was a serious matter.

When this man who had stolen the loaf of bread was finally released, nobody would have anything to do with him; he was a dangerous criminal, they thought. Only a good old priest who tried to live out some of Jesus' rules of kindness gave him shelter and food. The next day when the man left the priest's house, he took with him some of the silverware with which to buy things he badly needed; for he thought if everyone considered him a thief he might as well act that way. He was caught and brought back.

What do you think the priest said to him, for repaying his kindness by stealing? What would you have said and done? The priest told the police he had *given* the man the silver. Then, reaching for the rest of his silver, two candlesticks, the priest said to the thief, "Here, you forgot to take these; they are yours also, for you need them more than I do."

(Tell what happened to Jean Valjean after this, from Victor Hugo's story, *Les Miserables,*—how he became a good man once more because somebody was kind to him and believed he could be honest; how he became a great benefactor also, trying always to act as he knew the priest would want him to.)

The Law of Love

(Look up the story of Kagawa, and tell especially about his work in the slums of Kobe where twenty thousand outcasts, criminals, and beggars were herded like so many beasts, trying to keep body and soul together.)

With some he shared his bedding—he had no bed—and for his goodness was repaid by catching one disease after another. He still is the victim of a dreaded eye disease which has left him all but blind. With others he shared the few pennies he had. For this he was rewarded one night by a thief knocking out four of his front teeth in an attempt to rob him. With the boys of the district he shared his knowledge of reading and writing or arithmetic, holding classes in the early morning before they had to go to work, or at night after they returned. With all he shared his love, caught from the knowledge of God in the personality of Jesus. For this he reaped joy untold, and the zest for life which spurred him on to impossible tasks.

"I love them, that's all," is his explanation of his tireless efforts to lift the people of the slums up to the level of self-supporting, self-respecting citizens.

Yes, that's all! For "Love is the law of life," says Kagawa. What do you think about it?

Senior and Young People's Departments

*By Ronald E. Osborn**

Theme for July and August: *O Come, Let Us Sing* (Christian hymns as materials for worship)

For the Leader

Among the classics of Christian devotion the great hymns of our faith rank next to our Scriptures in spiritual insight, emotional power, and widespread use. Some hymns are known and loved universally by Christians of every tongue and creed. To young people especially, who love life and find joy in song, the hymns make a profound appeal.

Since last October this series of worship programs has been based on some of the classics of Christian devotion, with the purpose of acquainting young people with these materials and their use. The previous programs have centered on various portions of the Old and New Testaments. These suggestions for July and August will employ some of the better known Christian hymns. The programs for September will take their inspiration from other classics of the spirit.

Because of the necessity of including material for two months in this summer issue, detailed plans are not given for every program. However, specific suggestions are made, so that the leader will have ample resources.

Additional material on most of the great hymns and information about their authors and composers can be found in such books as Lotz, *The Altar Hour;* Maus, *Christ and the Fine Arts;* and especially Smith, *Lyric Religion, The Romance of Immortal Hymns.*

The leader may choose and adapt from the suggestions made below. Various hymnals contain different selections from the same writers. In any case, however, sufficient hymns should be available. Sing those best known by your group.

July 7

Theme: *"With Psalms and Hymns"*

Prelude: "O God, the Rock of Ages"

* Professor of Church History and Religious Education, Northwest Christian College, Eugene, Oregon.

CALL TO WORSHIP:

Lord, thee my God, I'll early seek:
my soul doth thirst for thee.
My flesh longs in a dry parch'd land,
wherein no waters be:
That I thy power may behold,
and brightness of thy face,
As I have seen thee heretofore
within thy holy place.
—Scottish Psalter (Psalm 63)

HYMN: "All People That on Earth Do Dwell"

PRAYER

LEADER: "A Singing Religion"

Christianity is a singing religion. Joy in the heart means music on the lips. So the gladness of our faith expresses itself in psalms and hymns and spiritual songs. We hardly ever meet as Christians without raising our voices in melodies of praise or thanksgiving. The hymnal is a part of every church.

The average Christian probably knows by heart the stanzas of many more hymns than he does verses of Scripture. This is natural, for the hymns are sung aloud by the entire congregation over and over again. Their familiar tunes recall the accompanying words. The fact that they are written in rhyme also helps them to stick in our memory. They apply the eternal truths of the Bible to the common experiences of everyday. We can hardly imagine the worship in a modern church without large use of hymns.

Most of our hymns have been composed within the past 250 years. Before that the singing in the churches was largely confined to the use of the "Psalms of David in Metre" and to rhymed paraphrases of certain other passages of Scripture. Bibles published in Scotland still carry at the back the metrical version of the Psalms. Before the general populace could read, these renditions in verse form were provided for easier congregational singing and memorization.

Some of our most familiar hymns are in reality metrical versions of the Psalms. Consider, for example, "All People That on Earth Do Dwell," which was just sung. The familiar tune is called "Old Hundredth" because these words, written by William Kethe in 1561, are a paraphrase of the 100th Psalm. Follow the words of the hymn in your books as this Psalm is read.

READER: Psalm 100.

LEADER: The most familiar of all Psalms is the 23rd, beginning, "The Lord is my shepherd." At least three metrical versions of this Psalm have been made. Recall the familiar words while these hymns are sung.

SPECIAL MUSIC: Any or all of the following: "The Lord Is My Shepherd, No Want Shall I Know," "The Lord's My Shepherd, I'll Not Want," and "The King of Love My Shepherd Is"

LEADER: Another familiar Psalm is the 19th. Two familiar hymns derive their inspiration from it: "The Spacious Firmament on High" and "The Heavens Declare Thy Glory, Lord." Note the words of the latter while the Psalm is read.

SCRIPTURE: Psalm 19.

LEADER: The 90th Psalm is one of the best loved in the entire book. It begins with the well-known words, "Lord, thou hast been our dwelling place in all generations." In the spirit of this Psalm let us sing our closing prayer hymn.

PRAYER-HYMN: "O God, Our Help in Ages Past"

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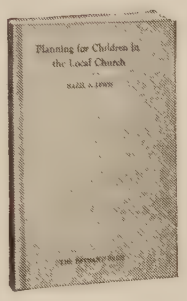

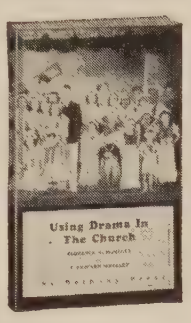

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July 14

THEME: *"Hymns and Spiritual Songs"*

TO THE LEADER:

Along with the "Psalms of David in Metre" another early source of hymns was the paraphrasing of familiar passages from the rest of the Bible. Some of our well known hymns are actual paraphrases of particular sections of Scripture. Among these are "O God of Bethel by Whose Hand" (Genesis 28:20-22) and "While Shepherds Watched Their Flocks by Night" (Luke 2:8-14).

Other familiar hymns make use of various passages of Scripture: "The Church's One Foundation" (I Corinthians 3:11, etc.), "Nearer, My God, to Thee" (Genesis 28:10-22), "I Know Whom I Have Believed" (II Timothy 1:12), and "I Know That My Redeemer Lives" (Job 19:25). Many, many other hymns have abundant scriptural allusions.

An impressive service can be worked out using these hymns and having the corresponding Scripture passages read. The general pattern of the program may be similar to that for July 7.

July 21

THEME: *Across the Centuries*

PRELUDE: "Forward through the Ages"

CALL TO WORSHIP: Psalm 148:1, 2, 12, 13.

HYMN: "Shepherd of Eager Youth"

LEADER: We have just sung the oldest Christian hymn known to the church today. It was written by Clement of Alexandria less than 200 years after the resurrection of Jesus and has been sung by his loyal disciples across the centuries.

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Perhaps the first truly Christian hymn (as distinguished from Jewish Psalm) is contained in our New Testament. At least, in I Timothy we find words which sound as though they were written to be sung.

SCRIPTURE: I Timothy 3:16

LEADER: Across the centuries since the time of Clement of Alexandria some of the church's most gifted men have composed other hymns to the praise of Christ. Some of these we shall sing this morning.

Five hundred years after Clement of Alexandria lived a great Christian named John of Damascus who composed two triumphant hymns of the resurrection which we still sing today: "Come, Ye Faithful, Raise the Strain" and "The Day of Resurrection"

HYMN: "The Day of Resurrection"

LEADER: The supreme churchman of the Middle Ages was the monk, Bernard of Clairvaux. A man of intense devotion and high purpose, he lived a life of rigid self-denial and wielded an influence over Christendom attained by few others. Among his most lasting gifts to the church are his hymns: "O Sacred Head, Now Wounded" and "Jesus, the Very Thought of Thee."

HYMN: "Jesus, the Very Thought of Thee"

LEADER: The Protestant Reformation in the sixteenth century owed much to the work of the German pastor, Martin Luther. One of the most heroic of all Christian hymns was written by that fearless reformer: "A Mighty Fortress Is Our God."

HYMN: "A Mighty Fortress Is Our God"

LEADER: One of the most popular youth hymns of our own day calls modern young people to the same heroism as has been shown by former generations of Christians. As we sing "Follow the Gleam," may we consecrate ourselves fully to God's will for us.

CLOSING HYMN: "Follow the Gleam"

July 28

THEME: *A Christian Psalmist* (Isaac Watts)

FOR THE LEADER:

It was only 198 years ago that Isaac Watts, the father of English hymnody, died. Up until his time the churches of Scotland, England, and America confined their singing largely to the rhymed versions of the Psalms. Watts believed that though these have value, many of the joys of the Christian life should also be celebrated in music. Not without opposition he wrote and published *Psalms of David Imitated in the Language of the New Testament.*

The hymns of Isaac Watts soon became dearly beloved throughout the Christian world. His style of writing has been imitated by many others, until thousands of songs such as he pioneered have now been published. But the works of Watts still hold an honored place in our hymnals.

Among his better known hymns are "From All That Dwell below the Skies," "O Bless The Lord, My Soul," "Come, Sound His Praise Abroad," "Come, We That Love the Lord," "Begin My Tongue, Some Heavenly Theme," "Joy to the World! The Lord Is Come," "My Dear Redeemer and My Lord," "When I Survey the Wondrous Cross," "The Heavens Declare Thy Glory, Lord," "Jesus Shall Reign Where'er the Sun" and "Our God, Our Help in Ages Past."

From these hymns select the four or five which your group knows best and plan a service about them. Words of those which you do not sing may be used for call to worship or prayer.

August 4

THEME: *"O for a Thousand Tongues to Sing"* (Charles Wesley)

FOR THE LEADER:

If you will turn to the index of authors in your hymnal, you will no doubt discover that more of the hymns in the book were composed by Charles Wesley than any other one man. He and his brother are said to have written more than 6500 hymns. Many of these are still in use. The *Met'o'ist Hymnal* contains 56 of Charles Wesley's works.

Charles Wesley was born when Isaac Watts was 33 years of age, and these two men are undoubtedly the most influential composers of English hymns. Charles Wesley and his more famous brother John, were distinguished ministers of the Church of England. Their devotion was responsible for the Wesleyan Revival out of which the Methodist Church was born. But their hymns belong to all of Christendom.

Among the better known hymns of Charles Wesley are "Hark! The Herald Angels Sing," "Christ the Lord Is Risen Today," "I Know That My Redeemer Lives," "Ye Servants of God, Your Master Proclaim," "Rejoice, the Lord is King," "O for a Thousand Tongues to Sing," "A Charge to Keep I Have," "Love Divine, All Loves Excelling," "Jesus, Lover of My Soul," "Blest Be the Dear, Uniting Love," and "Sing to the Great Jehovah's Praise."

Select from your hymnal the more familiar works of Charles Wesley and use for a worship program.

August 11

THEME: *A "Sweet Singer of Israel"* (Lowell Mason)

FOR THE LEADER:

The words of a hymn are important. But an even larger factor in determining its popularity is the tune. We are indebted to the host of consecrated composers who have given us the beautiful music which we sing in the house of God and which, whenever we hear it, calls our minds to a consideration of holy things.

Preeminent among the composers and arrangers of hymn tunes is the American musician Lowell Mason, born in Medfield, Massachusetts, 154 years ago. In his day the music sung in churches was slow and uninspiring. This man became a great teacher of music. He arranged music of Beethoven, Haydn, and Mozart to go with hymns for congregational singing. And he wrote many tunes himself which have made a lasting contribution to the church. The hymnal, *Christian Worship*, produced jointly by Northern Baptists and Disciples of Christ, contains 24 hymns to tunes by Lowell Mason.

Among his better known works are tunes for the following hymns: "Nearer, my God, to Thee," "Blest Be the Tie that Binds," "From Greenland's Icy Mountains," "My Faith Looks up to Thee," "O, Could I Speak the Matchless Worth," "When I Survey the Wondrous Cross," "My Soul, Be on Thy Guard," "A Charge to Keep I Have," "The Heavens Declare Thy Glory, Lord," "O Day of Rest and Gladness," "Safely through Another Week," "A Parting Hymn We Sing," "Hail to the Brightness of Zion's Glad Morning," and "From Ocean unto Ocean."

Here are ample materials for a rich program.

August 18

THEME: *Modern Hymns of the Kingdom*

FOR THE LEADER:

Most of the earlier hymns dealt primarily with the spiritual life of the individual, with the church, and with happy days like Christmas and Easter. However, as our civilization has become more complex and as an ever clearer conviction has possessed Christians that the Gospel has an application to all parts of life, new hymns of the Kingdom of God have been written. These hymns celebrate Christian brotherhood and look forward to the reign of peace. They fill us

(Continued on page 26)

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New Books

A Christian Global Strategy

By Walter W. Van Kirk. Chicago, Willett, Clark and Company, 1945. 197 p. $2.00.

To see and hear it once is never to forget it: Dr. Edward S. Ames, arching his eloquent hands to represent a water-shed, the while he describes the 14th and 15th centuries as the Great Divide in human thought: on the other side of the Divide all questions were answered by dogma, by authority, by "thus-spake-Aristotle"; on this side men began to appeal to the facts of the world, by "thus-speaks-Science." It *was* a Divide.

Some day some professor will lift equally eloquent hands and voice to portray another water-shed, that of the mid-20th century; on the hinder side, a divided world of warring nations, and on the near side, One World. That professor will be as eloquent over Wendell Willkie as Ames was over Galileo. It is the water-sheds that count and we are now crossing the biggest and best.

In tandem with visions of crossing from many worlds to one there must go Chrisianity's crossing from a divided to a united movement, from a sectional to a global strategy, and when the story of that passing over is told the ideas gathered up in a recent book by Walter Van Kirk must be taken into account. For he takes the reader up into an exceeding high mountain and shows him all the kingdoms of the world and the outlines of a global strategy for Christianity. What will you see from that high mountain?

First—and surprisingly so to many of us—the early church had the global vision that the World Council of Churches now seeks to recover. Jesus, Paul, the early missionaries and fathers, the saints and martyrs were global in vision and strategy.

Second, the early world view of Christianity was soon lost after its first three centuries—lost when the Roman Empire took it over, lost in the political division between West and East, and lost most tragically when the Protestant Reformation became so tied hand-in-hand with nationalistic ambitions that we had, not the church of Protestantism, but the Church of England, the Church of Scotland, the German Lutheran Church, and so on and on.

So, third, we need a Christian global strategy of spiritual conquest, a strategy that will learn from the united purpose and unified leadership that gave each side in World War Two its real power. For Christianity has a war on its hands—against an entrenched and united secularism. And that *is* a war!

Next, when it comes to a strategy to meet such a severe specification what does this watcher of the skies say we must do? Five things sum it up:

1. In every country where Christianity is known Catholics and Protestants should develop a continuous process of discussion and action in areas of social conduct of equal concern to both. And it is recommended that the Pope and the Archbishop of Canterbury take the lead in bringing this about.

2. Our Protestant churches, as a "home front," must put our house in order, correct our wrong racial attitudes and practices, rethink this business of imperialism and subject peoples, get closer to the labor movement, unite for action through an inclusive national council, close ranks in getting religious and moral ideals into the educational process, interpret their religion adequately to the public. So much for us, and what an order, brethren!

3. Then Christian global strategy requires that we undertake the spiritual reconstruction of Europe. For a new Europe, politically and religiously, is being born. Many American readers will find more new material in this chapter than in the book thus far. The new Europe will rise out of suffering such as we have not known. Dr. Van Kirk speaks from an intimate knowledge of European countries. The stark facts presented add up to the utter necessity of concerted action through the World Council of Churches.

4. The writer carries his argument on to another tough proposal: establishing a closer relationship between the non-Roman churches and the Orthodox Church of Russia. Here again material new to most of us is on every page. The recognition of the church by the government shifts the religious scene radically in Russia. In that shift the author sees many opportunities for closer relations between our churches and that great church, and names many specific steps for bringing them about.

5. Finally, Dr. Van Kirk sounds the trumpet for Christians to advance on all fronts, and his trumpet has no uncertain sound. Listen to it: it sounds for the end of imperialisms and the economic sinecures that go with them; for multiplying our foreign missions gifts by fifteen so as to bring them up to what we spend on our home churches; for doing away with the absurdly large number of small bodies serving us abroad; for a whole-hearted support of the International Missionary Council and an enlarged program of cooperation through it; and for a World Board of Christian Strategy. And here the trumpet has sounded the Ultimate: it can only rest to see what those who heard it do. Amen.

P. R. H.

Unfinished Business in American Education

By John K. Norton and Eugene S. Lawler. Washington 6, The American Council on Education, 1946. 64 p. $1.00.

This is another excellent publication of the American Council on Education. It is an inventory of public school expenditures in the United States and brings together in most graphic and compelling fashion a great wealth of data with regard to our present situation. This reviewer does not recall having seen a similar document in which pictures, charts, and graphs are used to greater advantage.

In these crucial years for democracy, America must look to its schools. The terrifying inadequacies in building and equipment, in teaching personnel and in other ways are forcefully set forth in this study of the wasteful and unequal distribution of public school funds, as well as the low standards which are tolerated in many parts of our country. There are over 75 charts and graphs and a large number of illustrative pictures. The descriptive material is set forth in a minimum of textual material which is highly readable. The whole book is perhaps the most telling argument for national help to our public schools, in order to overcome the grave deficiency in a large number of our states, that has yet been put forward.

The Protestant church has a large stake in our system of public education. We believe that ministers and Christian educators ought to see this book.

H. J. S.

Children's Story Sermons for Today

By Joseph James Murray. Richmond, John Knox Press, 1945. 151 p. $1.50.

This book of children's story sermons is written in a simple, readable style. The titles cover a wide range of subjects. Some are built upon the everyday life of the family, as the one titled, "Our Daily Bread," in which the author traces the bread back to its source.

In other stories the child travels from the familiar world about him to an understanding of his dependence upon God and his Goodness.

Stories from the Bible, incidents from the life of Jesus, nature as well as religious interpretation of the author's travels abroad are all included. The whole is a happy combination of resources from our Christian heritage and world about us.

Reading and using these stories should stimulate clergymen to develop such story sermons from their own experiences and daily life.

M. G. W.

Democratic Human Relations

Edited by Hilda Taba and William Van Til. Washington 6, The National Council for the Social Studies, 1945. 366 p. $2.00, paper; $3.50, clothbound.

Where are we in educating people for living together? This book gives an answer.

The president of the National Council of Social Studies says that if we are to keep ahead of the breaking point in human relations, "intercultural and intergroup education will have to make tremendous strides." As a study of where we are in this business, the book is both encouraging and alarming.

The yearbook committee found in their surveys encouraging signs in the fact that more and more teachers are becoming concerned for the building of democratic human relations, that a wide variety of learning materials and projects is being developed, and that more frequently emphasis is now placed on the total growth of the individual in his total environment. But they point out that intercultural education is relatively new and totally inadequate to the needs of our time.

The first part of the book deals with the purposes of intergroup education, curriculum problems and the process of setting up learning activities. Part two deals with practices

in the field of intergroup and intercultural education, as revealed through the reports of a large number of collaborators and in field studies by member of the committee. The promising trends in practice are discussed under five divisions: those found in social studies courses, those developed through units of study, current practices in school activities, community activities by students, and counseling or guidance.

Part three deals with basic concepts in the education of ethnic groups, materials and sources, and conclusions. The list of sources is comprehensive.

The editors stress the fact that dealing with tensions in isolation, and exhortation to tolerance and understanding are woefully ineffective. We must dig deeper to the social and economic roots of conflict.

With the vast amount of material which must have been in hand from nearly 250 contributors, the editors who prepared this yearbook certainly are to be congratulated on a magnificent piece of work.

H. J. S.

Africa Advancing

By Jackson Davis, Thomas M. Campbell and Margaret Wrong. New York, Friendship Press, 1945. 230 p.

Some people call Africa a, if not the, coming continent. This technical study of rural education and agriculture needs in Africa ought to be read by those interested in the future of Africa itself and of mission work there. It is a significant appraisal of work being carried on by missions and indicates lines of advance in relation to private and governmental agencies working for the general development of the African people. It deals with new colonial policies, agricultural policies, research, staffing of schools, literacy and literature, missions and government. Some conclusions are:

Legitimate aspirations of African people can be met only by concurrent economic, education and political advance . . . Problems of colonial development have educational aspects that must be solved by democratic educational methods . . . Missionary pioneers in education are no longer alone in the field and have to work in relation to government and native authorities and select the fields and types of education in which they can exert the most influence. . . . Missions have found that they can deal with basic problems of whole areas and with government more effectively through united efforts than alone. . . . Successful agriculture in Africa involves: (1) maintaining soil fertility, (2) producing an adequate food supply, (3) raising cash crops for market, (4) and having a higher standard of life. This can be accomplished by educating people and applying sound practices of native cultivation.

Here is an objective study that is a challenge to our missionary effort and, although not intended as such, is clear call for adequately trained young people to "come over and help us."

J. B. K.

The Christian Pattern

By Hugh Stevenson Tigner. New York, The Macmillan Company, 1946. 80 p. $1.50.

A wide reading public already knows how well Dr. Tigner writes on a variety of themes. But this little book is so personal and devotional as to make it a distinctive piece of writing to which he has evidently given unusual thought and care.

Defining the Christian life as "a God-centered pattern of faith and action," Dr. Tigner says it can be outlined in five single words: worship, thanksgiving, humility, service and love. He admits that this "discovery" of his concerning the meaning of the Christian life may seem "unarresting, obvious and even platitudinous," and then he procedes to discuss these five aspects of the Christian life in a manner singularly arresting, with insights that can come only from long years of thought and practice in the area which the words suggest.

The book is rich in references, scriptural and otherwise. It is deeply devotional in tone. It should be of of great help to the preacher and a worthwhile book for thoughtful lay persons, especially older young people who are trying to think through to a better basis for faith and life.

H. J. S.

Christ and Man's Dilemma

By George Arthur Buttrick. Nashville, New York, Abingdon-Cokesbury Press, 1946. 224 p. $2.50.

Dr. Buttrick, with his accustomed clarity and grace of expression, has dealt here with some of man's predicaments. Christ and the life which comes to men through him are seen as the answer to man's ignorance, wickedness, and mortality. The relations of Christ to our uncertain business standards,

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★ MOODY MONTHLY: "Archaeology, history, Biblical introduction, Bible chronology, brief summaries of Bible books, maps, and an astounding amount of related material make this big, little book a real compendium for Bible students."

★ REV. WILBUR M. SMITH, Author, Peloubet's Select Notes, Professor, Moody Bible Institute: "I do not know any single volume which puts so much important material in such a small space. Especially do I like the impression which the book gives of dependability and accuracy."

★ SUNDAY Magazine: "The book of a lifetime. A modern wonder-book among religious publications . . . So honest is its approach and cosmopolitan its contents, it is received by every evangelical Protestant denomination in the country . . . An indispensable aid to ministers, evangelists, and students in conservative Bible schools and theological seminaries from coast to coast."

★ FORTH Magazine (Episcopalian): "Amazing is the only word which can be used to describe this book . . . packed with plainly worded data about Biblical contents . . . It ought to be on book shelves everywhere."

★ DR. CHAS. W. KOLLER, President Northern Baptist Seminary, Chicago: "This is a most helpful book. It has been my practice to require every member of the class in Senior Preaching to have a copy to use in connection with the class. Every professor who has mentioned the book in my hearing has done so in enthusiastic terms."

★ CHRISTIAN HERALD, by Editor Frank S. Mead: "For general background information on the Bible, I have seen no better book . . . It is scholarly and readable (something of an accomplishment), with never a dull page. It is the best buy in this field."

★ CHURCH MANAGEMENT, by Editor William H. Leach: "This really is a splendid little volume. I am amazed by the breadth of its material, its compactness, its usefulness, and its low price. The scholarship is good, and its writing is splendid."

★ PROTESTANT VOICE, by Former Literary Editor Ivan Gerould Grimshaw: Professor of Biblical Literature at American International College, Springfield, Mass.: "The best small Biblical commentary in the English language . . . There is no better help toward the understanding of the Word of God . . ."

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★ REV. THOMAS S. BROCK, Formerly Lecturer in Temple University, Philadelphia (now Methodist pastor at Lake Worth, Fla.): "I consider it the most valuable book I know for Bible reference work. I use it constantly."

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to our confused educational systems, and to our ominous machine civilization are discussed.

Church school workers will be especially interested in the discussion of Christ and education. In this chapter Dr. Buttrick declares that the secular assumptions underlying much of public education need to be challenged with the deeper and truer understandings of the Christian faith concerning the nature of man. Critical of our present secularist assumptions, but not lacking in constructive proposals, this chapter is a strong voice raised on behalf of the restoration of the central place of religion in education. This chapter was delivered as an address at the February Annual Meeting of the International Council. Those who were there remembered the hearty words of encouragement given to those faithful workers who are trying to make of their Sunday school, real educational influences in the lives of students. They will recall the stirring plea for our homes to recapture their rightful place as primary religious teachers.

You will turn back to this book many times after you have read it through, to fix in your memory some illuminating phrase or some penetrating analysis.

Ministers will profit from the book in yet another way. There are scores of sermon sprouts in these pages awaiting careful transplanting and loving attention in domestic homiletical gardens.

G. E. K.

A Bible for the Liberal

Edited by Dagobert D. Runes. With a Foreword by Lin Yutang. New York, Philosophical Library, 1946. 368 p. $3.50.

A Bible for the Liberal turns out to be a collection of ethical teachings from the Old and New Testaments. Historical material is omitted. Moral counsel is presented apart from any reference to the Hebrew and Christian religions out of which it has grown. We find sections of the Law, the Book of Job, selections from the Psalms, from the Wisdom literature, and from Isaiah and Jeremiah among the prophets. The New Testament is represented by a carefully pruned Gospel of Matthew and by I Corinthians XIII.

Because the ethical and moral maxims are divorced from their historical setting and religious context, their real meaning is subtly perverted. The book cannot be justified on the basis of new insights from a fresh translation for it employs the familiar King James version. It is urged that the book will prove a weapon against anti-Semitism. But it is hard to see wherein this expurgated text is a better defense than the more virile Bible we already have.

Liberals may be interested in tasting this moralistic salad. But we hope they will afterward draw up their chairs to more substantial fare.

G. E. K.

Source Book on Spiritual Life and Evangelism

Compiled by Henry H. Sweets. Louisville 2, Kentucky, The Executive Committee of Christian Education of the Presbyterian Church in the United States, 1945. 248 p. $2.00.

Quotations of sentence and paragraph length from many sources dealing with evangelism. Designed for use by preachers, lecturers and writers.

Winning Men. Studies in Soul Winning

By John Timothy Stone. New York, Fleming H. Revell Company, 1946. 108 p. $1.50.

A series of inspirational lectures on evangelistic work following well beaten paths but replete with illustrative anecdotes.

Additional Books Received

*Calvinism. By A. Dakin. Philadelphia 7, The Westminster Press, 1946. 228 p. $2.75.

*Christianity According to St. John. By W. G. Howard. Philadelphia 7, The Westminster Press, 1946. 226 p. $2.50.

*Discerning the Signs of the Times. By Reinhold Niebuhr. New York, Charles Scribner's Sons, 1946. 194 p. $2.50.

The Gospel of Peace. By Father John J. Hugo. Maryfarm, Easton, Pennsylvania, Stanley Vishnewski, 1946. 134 p. $.25.

Graceful Giving. By Amos John Traver. Philadelphia, Muhlenberg Press, 1946. 100 p. $.60. This book deals frankly with money, for out of an emphasis on money the broad notion of stewardship has sprouted. The word "graceful," with equal frankness, goes back to the grace of God and from there moves on to our response in our hearts and through graceful and gracious relations with others. The book then interprets the giving motive in life, with many practical applications. A reading book, not a study text.

*Introducing the New Testament. By Archibald M. Hunter. Philadelphia 7, The Westminster Press, 1946. 123 p. $1.00.

*Jesus and Our Human Problems. By Robert E. Speer. New York, Fleming H. Revell Company, 1946. 194 p. $2.50.

*Junior Sermons for Special Occasions. By Jacob J. Sessler. New York, Fleming H. Revell Company, 1946. 96 p. $1.25.

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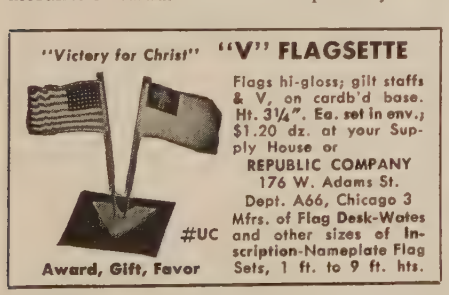
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Rev. Frank Grebe, Westminster Church, Buffalo, New York, says:

"*The Gospel in Art*, to my mind, has never been surpassed or even equaled in quality. By his deep spiritual insight and incomparable skill in analyzing art masterpieces, Dr. Bailey has presented the Gospel. The book is well named. It *is* the Gospel—in art. It should be required reading for church-school teachers."

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* *

The Hebrew prophets began their revolutionary campaign for social and economic justice in the northern kingdom of Israel. When the northern tribes were lost, the only remaining tribe was Judah, or the Jews; and upon this tiny fragment of the Hebrew nation was thrown the entire cultural burden and mission of Israel.

* *

The Hebrew Bible, as it now stands, was produced for us by the devoted labor of Jewish compilers and scribes, who, in and after the Babylonian exile, toiled over ancient Hebrew documents, and added an enormous mass of Priestly material which largely enters into the first five books of Scripture.

* *

But the practical effect of the Priestly material through many centuries has been to dim out the non-Judaic "lost tribes" as factors in Hebrew history, and to obscure the origin and significance of Hebrew prophecy; while, at the same time, the tribe of Judah is put forward as the chief custodian of a revelation delivered, once for all, upon a mountain top, and coming from beyond the orbit of secular human experience. The mountain has overshadowed the social and economic gospel of the prophets for more than two thousand years.

* *

This problem cannot be avoided. It calls for the careful attention of scholars and the sanctified common sense of the laity. Organized religion, both Jewish and Christian, must learn to find God in the slow evolution of secular history.

—Louis Wallis

Advertisement

MAN HAS FOREVER. By B. H. Bruner. St. Louis, The Bethany Press, 1946. 64 p. $1.00. This book presents in brief compass and with appealing language and choice of materials, the assurances for the Christian belief in immortality. It does so around four important centers of thought: the meaning of the unseen in the seen, the human heart that must face its world, inescapable physical death, and the empty tomb as the Christian solution.

*THE NEW LEVIATHAN. By Paul Hutchinson. New York 17, Association Press. 1946. 60 p. $.50.

*NOW IS THE TIME TO PREVENT A THIRD WAR. By Kirby Page. La Habra, California, Kirby Page, 1946. 123 p. $1.00 paper; $2.50 cloth.

*SPECIAL DELIVERY. By Douglas Monahan. New York 17, Association Press, 1946. 60 p. $.50.

STEWARDSHIP STORIES. By Guy L. Morrill. New York, Harper and Brothers, 1946. 96 p. $1.00. This is a reprint of two separate books, *Stewardship Stories* and *More Stewardship Stories* published in 1927 and 1941 respectively.

THINKING ABOUT RELIGION. By Max Schoen. New York, Philosophical Library, 1946. 156 p. $2.00. For this writer religion, real religion, is the all-absorbing experience of some people with God; this higher being, as we know him, is a product of man's mind and experience; and Jesus, the religious genius, is the central figure in Judaism and Christianity because he is the culmination of the religious development of the first and the beginning of the other. A quiet, unobtrusive but stimulating book.

THIS EARTH ONE COUNTRY. By Emeric Sala. Boston, Bruce Humphries, Inc., 1945. 185 p. $2.50. This book deals with the economic and political problems of our world: presents the need of world community above natural interests, and then outlines the history and purposes of the Baha'i Faith and community as the answer to that need.

*UNDERSTANDING MARRIAGE AND THE FAMILY. Edited by Ray V. Sowers and John W. Mullen. Chicago 4, The American Family Magazine, 53 W. Jackson Boulevard, 1946. 237 p. $3.50.

*UNFINISHED BUSINESS IN AMERICAN EDUCATION. By John K. Norton and Eugene S. Lawler. Washington 6, The American Council on Education, 1946. 64 p. $1.00.

*To be reviewed.

Senior and Young Peoples' Departments

(Continued from page 22)

with hope for a better day and challenge us to fuller allegiance to Christ by whose teachings the better day is promised.

Among the earlier hymns of this type are "These Things Shall Be: a Loftier Race" by John A. Symonds and "O Master, Let Me Walk with Thee" by Washington Gladden. One of the newest is "We Would be Building," a favorite of Christian youth, written by Purd Dietz. Other hymns in this same category are "God of Grace and God of Glory," "The Voice of God is Calling," "My Master was a Worker," "Where Cross the Crowded Ways of Life," and "O Young and Fearless Prophet." Use these hymns and others of their type as a basis for your program.

August 25

THEME: *Hymns of Summer Beauty*
PRELUDE: "For the Beauty of the Earth"
CALL TO WORSHIP:

For the beauty of the earth,
For the glory of the skies;
For the love which from our birth
Over and around us lies:
Lord of all, to Thee we raise
This our hymn of grateful praise.

FOLLIOTT S. PIERPONT

HYMN: "The Spacious Firmament on High"
PRAYER: "God of the Earth, the Sky, the Sea" (read the stanzas of this hymn as a prayer.)
FOR THE LEADER:

One of the glories of summer is the opportunity it brings for being abroad in the world of God's beauty. Men in every generation have been impressed by his hand in nature. Some of our most beautiful hymns have celebrated this theme. Among them are "This Is My Father's World," "All Beautiful the March of Days," "O God, Whose Smile Is in the Sky," "Joyful, Joyful, We Adore Thee," and "God, Who touchest Earth with Beauty." Sing some of these hymns and read the words of others as poetry. If weather permits and the church lawn is adapted to such use, hold this service outdoors. Conclude with the magnificent hymn, "All Creatures of Our God and King."

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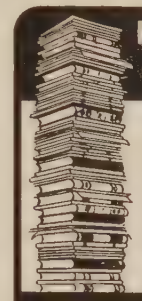

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What's Happening

Ohio Council Gets Camp Property

COLUMBUS, Ohio. The Ohio Council of Churches has just completed arrangements for the purchase of the Humboldt Country Club, formerly owned by the Humboldt Lodge of the Masonic fraternity. Twenty-five acres of beautiful wooded land, through which runs a picturesque river, and on which are several fine, well-kept buildings, comprise the Club. The purchase price was $31,000—estimated to be less than half the appraised value of the property. E. G. Buchsieb, a Columbus industrialist and close friend of Dr. B. F. Lamb, Executive Secretary of the Council, made possible the closing of the deal by his contribution of $15,000 to the project. The remainder is being raised by individuals and organizations over the state.

There are excellent facilities for activities such as conferences, camps, retreats, training institutes, recreational programs, etc. Outdoor cooking and eating equipment will care for 2,000 or more; the indoor dining room will seat 150. The Club is about eleven miles from the heart of Columbus, and is easily accessible by bus. Supervision of the use of the property is in the hands of Rev. Cecil Hankins, Director of the Youth Department of the Ohio Council. The property is ready for immediate use, and expectations are that many groups in central Ohio will avail themselves of this excellent opportunity.

New Baptist Workers Appointed

PHILADELPHIA, Pa. The Christian Education Department of the American Baptist Publication Society, of which Mr. Richard Hoiland is Executive Director, recently announced the appointment of Rev. Elba Newcome Bentley as the new Director of Christian Education and Evangelism for the United Baptist Convention of Maine. Mr. Bentley is a graduate of Gordon College of Theology at Boston, having received his Th.B. degree in 1934 and his B.D. degree in 1939. He was for some time pastor of the Columbia Street Baptist Church in Bangor, Maine, prior to his entering the chaplaincy.

The department also announced the appointment of William S. Christie as the Director of Christian Education for the Detroit Missionary Society. Mr. Christie was born in Scotland, coming to the United States at the age of ten. He was educated at the schools of Topeka, Kansas. He received his B.A. degree from Ottawa University, Ottawa, Kansas in 1937 and his B.D. degree from Eastern Baptist Theological Seminary. Before entering the chaplaincy, Mr. Christie served for two years as pastor of the First Baptist Church of Warsaw, New York.

New Secretary for Oakland

OAKLAND, Calif. Rev. Howard C. Busching becomes the new Executive Secretary. Mr. Busching formerly was in a similar capacity in Vancouver, Washington.

Chicago Churchmen Protest Public School Mismanagement

CHICAGO, Ill. The Chicago Church Federation has recently taken a vigorous stand with other community groups against the political mismanagement of the Chicago public schools. Official representatives of the Church Federation attended the City Council Sub-Committee hearing on the National Education Association Report of the Chicago Public Schools. The following sentences from the paper prepared by the Federation show how its leaders feel about the stake that religion has in the public school:

"We must re-awaken our interest in the basic functions of public education. There are certain ideals of freedom and democracy, as well as of character, which are inherent in the very idea of free public education. These ideals are not exclusively the property of Protestant Christianity, but if we do not champion them they probably will not survive. The plain fact is that our educational eggs as Protestants are in the public school basket. Our churches may have the finest Sunday church schools, summer schools of religion, and even a comprehensive weekday system of religious education, but their cause of strong moral and even religious character for children and youth is thwarted unless the impact of public schools is favorable to moral and spiritual values. It should be noted in passing that this is just as true for Jews and many Roman Catholics.

"The second meaning of this experience is that religious men and women must rededicate themselves to vital participation in the processes of government. No longer can we ignore, ostrichlike, the facts of community life. Sin is just as real in our corporate living as it is in our private lives. Sound community life rests upon a moral order which dare not be violated without the destruction of civic ideals, and the souls of people as well. Religion with its values of honesty, integrity and truth, has something to say about how we should conduct our common life."

The paper was signed by the officers of the Federation, Rev. George M. Gibson, President, John W. Harms, Executive Secretary, and others.

Two Staff Appointments Announced

The Chicago Church Federation has announced two recent appointments: Theodore Dombrowski has been made Head of Boys Court Service of the Federation. Mr. Dombrowski was formerly Supervisor of the Social Service Department of the Illinois State Training School for Boys at St. Charles. He is a member of the Methodist Church, the American Association of Social Workers and of the Illinois Welfare Association. He holds a B.S. degree at the University of Illinois and an M.A. degree in the School of Social Service Administration.

Rev. J. Lennart Cedarleaf has been appointed to the Department of Ministry in Institutions. Mr. Cedarleaf will become Chaplain at Cook County Hospital. His appointment is made possible through the generosity of the Women's Division of the Church Federation and the Evangelical Mission Covenant Church. Mr. Cedarleaf has had clinical training at the Elgin State Hospital and at Wesley Memorial Hospital. The Department includes Rev. George Hopkins, Chaplain at Oak Forest Infirmary; and Rev. Frederick C. Kuether, Jr., who is secretary of the department and coordinator of the spiritual ministries in some 75 institutions in Cook County. The institutions served by these chaplains constitute a parish of 125,000 people who, in their stricken physical and mental and spiritual condition, present an imperative challenge to Protestantism in Chicago.

Educational Malnutrition!

"Your periodical is so stimulating and valuable that we here suffered from educational malnutrition in having been deprived of the *Journal* for some time."

This was when war cut off mail facilities to a foreign land. *Forgetting to renew has the same results anywhere!*

New Hampshire Council Holds County and City Meetings

CONCORD, N. H. The New Hampshire Council of Churches and Religious Education, Inc., announces the continuance of the "County Convention" plan, long a tradition in the state. These meetings are being set up by county leaders in conjunction with the heads of the various departments of the State Council, especially with the Department of Religious Education, headed by Dr. E. H. Brewster, Nashua, and the Department of Youth Activities, headed by Rev. Clinton A. Condict of the University of New Hampshire. Plans call for afternoon, supper and evening sessions, and the gatherings are scheduled to be held during the last three weeks of May and the first two in June.

Five or six dinner and evening Council meetings are being arranged for larger cities in the state. These are planned to coincide where possible with annual or special dinner meetings of local church councils or ministerial associations which are cooperating units of the State Council. State officers and the Executive Secretary, Dr. Whitney S. K. Yeaple. will be present at all these dinner meetings to report on State Council work and to present the increasing program of the Council of Churches and Religious Education in all of its many phases. Dr. J. Duane Squires is President of the Council and will speak at some of these meetings.

New Stations Airing "Victorious Living"

CHICAGO, Ill.—*Victorious Living* is now being heard over 144 stations in 37 states and three provinces of Canada. New stations now airing the program, and local groups sponsoring are:

IDAHO—*Boise*, Station KIDO, sponsored by the Boise Ministerial Association, 8:00 a.m.; *Idaho Falls*, KID, Idaho Falls Ministerial Association, 8:00 a.m.

ILLINOIS—*Quincy*, WTAD, Quincy Council of Churches, 6:55 a.m.

INDIANA—*Anderson*, WHBU, Anderson Ministerial Association, 6:55 a.m.

IOWA—*Fort Dodge*, KVFD, Fort Dodge Ministerial Association, 2:45 p.m.

MARYLAND—*Hagerstown*, WJEJ, Council of Christian Laymen of Washington County.

MICHIGAN—*Ann Arbor*, WPAG, Ann Arbor Council of Churches, 1:10 p.m.; *Grand Rapids*, WJEF, Grand Rapids-Kent County Council of Churches, 7:55 a.m.; *Jackson*, WIBM, Jackson County Council of Churches, 8:50 a.m.; *Kalamazoo*, WKZO, Kalamazoo County Council of Churches; *Ludington*, WKLA, Ludington Ministerial Association, 8:15 a.m.; *Marquette* and *Escanaba*, WDMJ and WDBC, Ministerial Association of Marquette and the Delta County Ministerial Association, 7:40 a.m.; and *Saulte Ste. Marie*, WSOO, Sault Ministerial Association, 7:55 a.m.

MINNESOTA—*Albert Lea*, KATE, Ministerial Association of Albert Lea, 4:25 p.m.; *Mankato*, KYSM, Mankato Council of Religious Education, 8:55 a.m.; *Minneapolis*, WTCN, Minneapolis Church Federation and St. Paul Council of Churches, 3:46 p.m.; and *Rochester*, WROC, Rochester Ministerial Association, 4:55 p.m.

NEW JERSEY—*Paterson*, WPAT, Greater Paterson Council of Churches.

NEW MEXICO—*Albuquerque*, KOB, Albuquerque Ministerial Alliance, 3:55 p.m.

NEW YORK—*Batavia*, WBTA, Genesee County Ministers Association, 1:10 p.m. M-F, 2:05 p.m. Saturday; *Jamestown*, WJTN, Y.M.C.A., 11:30 p.m.; *Kingston*, WKNY, Kingston Ministerial Association, 7:35 a.m.; and *White Plains*, WFAS, Laymen's Interchurch Council of White Plains, 1:50 p.m.

PENNSYLVANIA—*Easton*, WEST, Easton, Phillipsburg and Vicinity Ministerial Association, 2:55 p.m. M-F, 8:30 a.m. Saturday; *Indiana*, WDAD, Ministerial Association of Indiana, 8:05 a.m.; *New Kensington*, WKPA, New Kensington-Arnold Ministerial Association, 4:05 p.m.; *Oil City*, WKRZ, Oil City Ministerial Association, 3:05 p.m.; *Pittsburgh*, WWSW, Council of Churches of Allegheny County, 11 p.m.; and *State College*, WMAJ, Centre County Ministerial Association and Centre County Sabbath School Association, 5:05 p.m.

OHIO—*Zanesville*, WHIZ, Muskingum County Ministerial Association, 11:45 a.m.

OREGON—*Klamath Falls*, KFJI, Klamath Falls Ministerial Association, 6:50 a.m.; *Pendleton*, KWRC, Pendleton Ministerial Association, 1:40 p.m.

SOUTH CAROLINA—*Charleston*, WTMA, Charleston Ministerial Union. 7:05 a.m.; *Columbia*, WIS, Columbia Ministers Association.

TEXAS—*Amarillo*, KGNC, Ministerial Association of Amarillo, 6:30 a.m.; *Galveston*, KLUF, Galveston Ministerial Association, 6:55 a.m.; *Longview*, KFRO, The Ministerial Association, 7:30 a.m.

WASHINGTON—*Spokane*, KGA, Washington State Council of Churches and Spokane Council of Churches, 6:40 a.m.; *Tacoma*, KTBI, Tacoma Council of Churches, 8:55 a.m.; and *Vancouver*, KVAN, Vancouver Council of Churches, 10:25 a.m. M-W-F, 1:45 p.m. T-T-S.

WISCONSIN—*LaCrosse*, WKBH, LaCrosse Area Federation of Churches, 6:53 a.m.; *Marinette*, WMAN, Twin City Ministerial Association of Marinette and Menominee, 4:40 p.m.

WYOMING—*Cheyenne*, KFBC, Cheyenne Ministerial Association, 7:10 a.m.

CANADA—*Fredericton, New Brunswick*, CKNB, York-Sunbury Ministerial Association, 3:55 p.m.

The March 27th issue of *Variety*, a leading trade paper of the radio industry, carried a glowing review of "Victorious Living" programs. In part it said: "Other religious programs could do a lot worse than tear a page from this one, stressing as it does inter-faith and inter-racial harmony and yet managing to be entertaining and down to earth . . . The stories, however, are really what set the shows apart . . . All are based on true experiences, and there's usually no hint that there'll be a little axe-grinding for religion till they're well into it. By then you want to hear the payoff." The review also praised the "fine showmanly presentation by E. Jerry Walker" and others associated with the program through the International Council of Religious Education.

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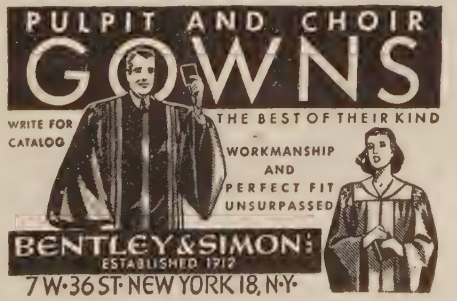

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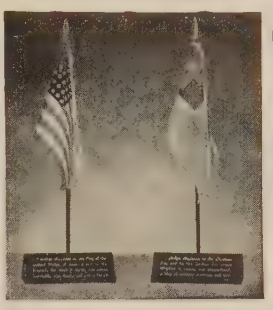

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Councils in Action

NAPERVILLE, Ill. Rev. Wayne K. Clymer, Director of Religious Education of the Queens New York Federation of Churches, has recently been elected to the faculty of the Evangelical Theological Seminary at Naperville. Illinois. He will serve there as Professor of Practical Theology and Director of Field Work.

WASHINGTON, D. C. The Washington Federation of Christian Youth, under the leadership of its interracial committee, has sent out several deputations, composed of Chinese, Nisei, Negro and White youth. They present the theme "The participation of Christian Youth in the Growth of Democracy in America." These teams are available for all the high school and youth groups for Sunday evening meetings.

TACOMA, Wash. Rev. Carl E. Stierle is the latest addition to the staff of the Tacoma Council of Churches, serving in the capacity of Director of Youth Activities.

Mr. Stierle will promote recreational programs in local churches, using the facilities made available by the local church, the Council of Churches, Y.M.C.A., Y.W.C.A. and other agencies which will cooperate. He also will organize and train volunteer workers. The program is intended to serve the youth of Tacoma and to give them a greater appreciation of the church and what it has to offer.

Mr. Stierle received his education in the Los Angeles schools and Occidental College and his seminary work at Naperville, Illinois. He has served as a local pastor and as director of physical education in Y.M.C.A.'s, and has conducted several youth camps for his denomination, the Evangelical.

PORTLAND, Ore. Dr. Francis T. Cooke, formerly Lt. Commander (Chaplain) of the Navy, has become the Executive Secretary jointly of the Oregon Council of Churches and the Portland Council. He succeeds Dr. I. George Nace, who served these councils for the past eight years, but who recently accepted the position of General Secretary of the Board of National Missions of the Evangelical and Reformed Church.

Dr. Cooke received his educational training at Amherst, Yale, Hartford and the American School of Oriental Research at Jerusalem. He held local pastorates in New York City and in Bristol, Connecticut. While in the latter place he was active in the work of the local Council of Churches and of the Connecticut Council.

PHILADELPHIA, Pa. Dr. Elim A. E. Palmquist, having served the Philadelphia Federation of Churches for twenty-five years as its Executive Secretary, retired permanently on January 1. As a parting gift, friends presented him with a hundred dollars for each of his twenty-five years of service. Dr. Palmquist expects to remain in Philadelphia, doing some pastoral work.

ST. PAUL, Minn. Rev. Clifford Ansgar Nelson, Pastor of Gloria Zei Lutheran Church, St. Paul, a member of the Board of Trustees of the Minnesota Council of Religious Education and former president of the Council, has been granted a leave of absence from the church to serve in rehabilitation work of Protestant churches in Europe.

Current Feature Films

Estimates prepared by Independent Filmscores

Film suitable for:
M—Mature audience
Y—Young People
C—Children
**—Outstanding for Family*
†—Outstanding for Adults

The Bandit of Sherwood Forest (Col.) Edgar Buchanan, Russell Hicks, Anita Louise, Cornel Wilde. *Melodrama.* How Robin Hood returns from his respected earldom, reassembles his merry men, with the aid of his dashing son rescues the boy king from death at the hands of the cruel regent bent on destroying Magna Charta. . . . Technicolored, told with *dash and vigor*—a "western" set in Sherwood Forest. **M,Y,C**

Behind City Lights (Fox) Wm. Gargan, Carole Landis. *Melodrama* set in police headquarters and dealing with murder complicated by political blackmail. . . . *Trite* plot rendered more boring by uninspired treatment. **M**

The Blue Dahlia (Par.) Wm. Bendix, Howard da Sylva, Alan Ladd, Veronica Lake. *Melodrama.* Naval flyer returns to find wife unfaithful, involved with shady doings; when she is murdered, he flees, is suspected, trails down clues on probable killers. . . . A *contrived* story, *hard-boiled*, with brutal fights. Taut, effective of its kind. **M**

Dark Is the Night (Soviet film) *Drama* based on conflict, in destroyed Russian town, between collaborators and lowly citizens seeking to hide fugitive Soviet aviators. . . . An "*atmosphere*" *film*, rather confused but with effective suspense, use of camera rather than dialogue, some excellent isolated characterizations. **M**

Dragonwyck (Fox) Glenn Langlan, Vincent Price, Gene Tierney. *Drama.* Bedazzled by prospects of life in Hudson river manor of distant relative, farm girl goes thither as companion to his small daughter; upon his wife's death, marries him, almost suffers predecessor's tragic fate before realizing he is insane. . . . "Anti-rent" rebellion might have breathed life into dead wood of the *morbid* plot, but it remains an incidental, unresolved motif. Soap-opera plot given "A" quality production. **M**

†From This Day Forward (RKO) Rosemary DeCamp, Joan Fontaine, Henry Morgan, Mark Stevens. *Drama.* Veteran seeking job relives his experiences of financial insecurity during prewar married life. . . . Lacks coherent plot, but is made outstanding by superior performances, reality, *vivid sensory quality* of its pictures of urban family living. Sincerely told. **M,Y**

Idea Girl (Univ.) Jess Barker, Julie Bishop. *Comedy* set in music publishing office, featuring contest for amateurs. . . . Juvenile in concept, film is padded by rather *weary* musical numbers. **M,Y**

Little Giant (Univ.) Bud Abbott, Lou Costello. *Farce.* Predicament of bungling country boy who inadvertently impresses vacuum cleaner company with his prowess as salesman. . . . A change from previous Abbott and Costello films in that comedy depends on situation rather than wisecracks. *Funny although obvious.* **M,Y,C**

***Marie Louise** (Swiss film; French words, English titles) *Drama.* Emotional experiences of war-shattered French children and of Swiss families who bring them to neutral quiet for recuperation. . . . Technically excellent, beautifully photographed, *sincerely* set forth, sensitive and appealing. In addition to its showing commercially, film is available through Religious Film Assn. in 16 mm. form for churches as aid in campaigns for relief funds. **M,Y**

Murder Is My Business (Producers) Hugh Beaumont, Cheryl Walker. *Melodrama.* Michael Shayne, private detective, again makes monkeys out of cops by solving murder on his own. . . . Series, formerly made by Fox, goes on its way with new cast, producers, same treatment. *Fair* detective film. **M,Y**

†Report on Greece (The March of Time) *Documentary.* The political confusion and human desolation left by war in Greece. . . . Attempt at objectivity on political aspects of crisis in Greece results in considerable *vagueness;* much more effective, however, is treatment of starvation and destruction—so effective in fact that one is left to wonder whether UNRRA or any other aid can save millions from death. **M,Y**

Saratoga Trunk (War.) Jerry Austin, Ingrid Bergman, Gary Cooper, Flora Robson. *Drama* based on Ferber novel about Creole adventuress who invades New Orleans to avenge slights to her dead mother, goes on to Saratoga racing season to snare rich husband, attended throughout by eccentric servant bodyguard, laconic Texas cowboy-gambler. . . . Lush settings and sentimental nonsense in typical Hollywood manner, performed with a spirit that makes story seem more believable than it is. *Entertaining*—and decidedly *unethical* in its celebration of dubious pursuits. **M**

She Went to the Races (MGM) James Craig, Frances Gifford. *Comedy.* Five professors—one young and female, the others elderly and male—devise sure-fire betting formula, through it gain their hearts' desires. . . . Fairly humorous treatment of *silly* story. **M,Y**

Song of Mexico (Rep.) *Comedy* as excuse for display of Mexican scenery, costumes, dances, music, etc. . . . A thin, obvious story, but incidental authentic "tour"

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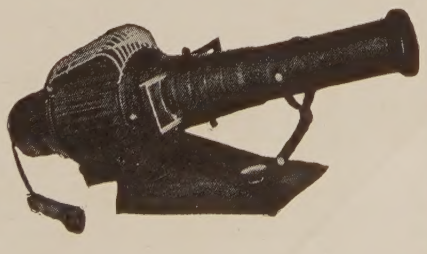

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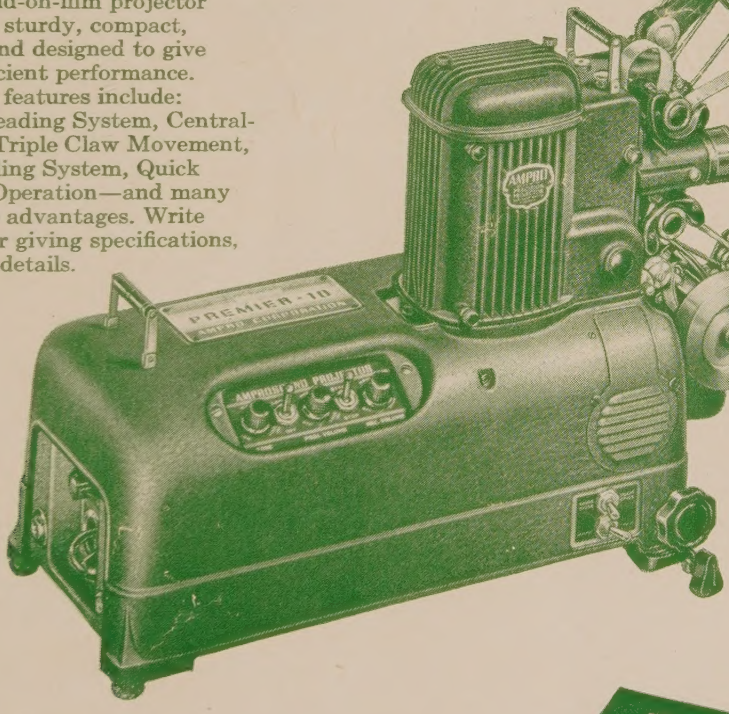

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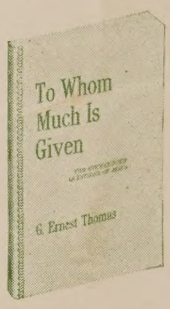

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